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*Tho. Wykes R. P. Episc. Lond.
totius Ang. Archibes. Ca-
pellan. Domest.*





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IMMANUEL, OR THE MYSTERY OF THE INCARNATION OF THE Son of God;

JAMES, *Archbishop of Armagh.*

JOHN 1:14.
The Word was made flesh.



LONDON,

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THE MUNIFICENTIA

THE MYSTERY

HONORATISSIMO DOMINO,
D. THOMAE VICECOMITI WENTWORTH,
REGNI HIBERNIAE PROREGLI,
Gencilli Regii in Borealis Angliae
partibus Prebidi, & Regiae

Majestati à secretiori-
bus Consilio

JACOBUS ARCHIEP. ARMACHANUS
HUNC DE VERBO INCARNATO

Commentariolum, ut grati animi

L. M. D.



LONDON

Printed by W. for John BARKER, &c.

2 A

of the Son of God.



THE MYSTERY
OF THE INCARNATION
of the Son of God.

He holy Prophet, in the Booke of the Proverbs, poseth all such as have noe learned wisedome, nor known the knowledge of the holy, with this question: Who hath ascended up into heaven, & descended? & who hath gathered the wind in his fift? & who hath bound the waters in a garment? & who hath established all the ends of the earth? What is his Name, and what is his Son's name, if I shal say unto you? To helpe us, herein, the SON Himselue did tell us, when he was here upon earth, that ^{104.3.132} None hath ascended up to heaven, but he that descended from heaven, even

¶ Pro. 30. 34.

The Incarnation

Esa.9.6.

the Son of man which is in heaven. And that we might not be ignorant of his name, the Prophet Esay did long before foretell, that *Unto us a child is born, and unto us a Son is given; whose name should be called, Wonderfull, Counsellour, The mighty God, The Everlasting Father, The Prince of peace.*

Where if it be demanded, how these things can stand together? that the Son of man speaking upon earth, should yet at the same instant be in heaven; that the Father of Eternity should bee borne in time; and that the mighty God should become a Childe; which is the weakest state of Man himselfe? we must call to minde, that the first letter of this great Name, is W O N D E R F U L L. When he appeared of old to *Ma noah*, his name was *Wonderfull*, and he did wonderfully, *Judge 13. 18. 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation; and in respect thereof, cease to be wonderfull. For of this worke, that may be verified, which is spoken of those wonderfull judgements, that God brought upon Egypt; when he would shew his power, and have his names declared throughout

Exod.9.16.

throughout all the earth. Before them were no such ; neither after them shall be the like.

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end, to that long Sabbath that never had beginning ; wherein the Father, Sonne and Holy Ghost did infinitely gloriſe themſelves and rejoicē in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last worke that ſhall goe before that ever-lasting Sabbath (which ſhall have a beginning, but never ſhall have end :) neither that first, I ſay, nor theſe last, though moſt admirable peeces of worke, may be compared with this ; wherein the Lord was pleased to ſhew the highest pitch (if any thing may be laid to bee highest in that which is in ſiſte and ex-empt from all measure and diſtances) of his Wiſedome, Goodneſſe, Power and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, make anſwer ; that it was a rare thing which hee required,

and

^{• Ibid. chap. 10}
14. & 11. 6.

^{John 17. 5.}
^{Prov. 8. 30.}

^{• Dan. 2. 12.}

Exodus 25.10
Exodus 25.10

¹ Rom. 9.5.

² Exodus.

John 1. 14.

³ Exod. 40.34.

³⁵.

¹ Heb. 9.11.

² Ex. 25.10

¹ Heb. 3.3, 6.

¹ Joh. 2.19, 21.

¹ 2 Chron. 7.

^{1, 2.}

³ Colof. 2.9.

¹ 2 Chron. 6.12.

¹ Tim. 3.16.

and that none other could shew it, but except the Gods, whose abiding is not with flesh. But the characteristic of this life is in the contrary to that which they imagined to be so plainly, that hec. i. nro. i. pro. 6. God his selfe forever, should take our flesh, and dwelle, and pitch his Tabernacle with us; that as if the glory of God filled the Tabernacle (which it was a figure of the humane nature of our Lord) with such a kinde of fulness, that Moses himselfe was not able to approach unto it; (therein comming short, as in all things, of the Lord of the Universe) and filled the Temple of Salomon (as Thys likewise, of the body of our Prince of peace) in such sort that the Priests could not enter therin so farre as in the fleshes of the Gods head shold deneit buildynge, below to 200000 stede.

And therefore if of that Temple, built with hands, Salomon could say with admiration; *2. But will God in very daid drest with men on the earth? Behold heaven and the beaten of heavens cannot containe above; than much lesse this house, which I have built; of the true Temple, that is not of this building, we may with greater wonderment say with the Apostle, i. Wist-*

out controversie, great is the mystery of religion: God was manifested in the flesh: Yea, was made of a Woman, and borne of a Virgin. A thing so wonderfull, that it was given for a signe unto unbelievers 740. yeceres before it was accomplished; even a signe of Gods owne chusing, among all the wonders in the depth, or in the height above. *Therefore the Lord himselfe shall give you a signe: Behold a Virgin shall conceive and beare a Son, and shall call his name Immanuel.* *Esa. 7.14.*

Esa. 7.11.14.

A notable wonder indeed, and great beyond all comparison. That the Son of God should bee ^{made of a woman}; even made of that woman, which ^{was made by himselfe}. That her wombe then, and the ^x *heavens* now, should containe him, whom ^y *the heaven of heavens* cannot containe. That he who had both Father and Mother, whose pedigree is upon record, even up unto *Adam*, who in the fulnesse of time was brought forth in *Bethlehem*, and when he had finished his course, was cut off *out of the land of the living* at *Jerusalem*; should yet notwithstanding be in truth, that which his shadow *Melchisedek* was

Gal. 4.4.

^a *Joh. 1.3.*

Coloss. 1.16.

^b *Act. 3.11.*

^c *1 King. 8.37.*

The Incarnation

^a Hebr. 7.3.
with Elia. 53.8
and Mica. 5.2.

^a Joh. 1.18.
^b Joh. 5.18.
Phil. 2.6.
^c Job. 8.5.8.

^d Matth. 2.3.
42, 43, &c.

only in the conceit of the men of his time,
^a without Father, without Mother, without pedigree, having neither beginning of dayes, nor end of life. That his Father should be ^a greater than he; and yet he his Fathers ^b equall. That he ^c is, before Abraham was; and yet Abrahams birth pteceded his, well nigh the space of two thousand yeares. And finally, that hee who was *Davids Son*, should yet be *Davids Lord*: ^d a case which plunged the greatest Rabbies among the Pharisees; who had not yet learned this wisdome, nor knowyne this knowledge of the holy.

10 The untying of this knot dependeth upon the right understanding of the wonderfull conjunction of the divine and humane Nature in the unity of the Person of our Redeemer. For by reason of the strictnesse of this personall union, whatsoeuer may be verified of either of those Natures, the same may be truly spoken of the whole Person; from whethersoever of the Natures it be denominated. For the clearer conceiving whereof, we may call to minde that which the Apostle hath taught us touching our Saviour: ^e In him dwelleth all the fulnesse

^e Coloff. 3.9.

fulnesse of the Godhead bodily, that is to say, by such a personall and reall union, as doth unseparably and everlastingly conjoyn that infinite Godhead with his finite Manhood in the uniuersall of the selfe-same individuall Person.

Hee in whom that fulnesse dwelleth, is the PERSON : that fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him not onely the fulnesse of the Godhead, but the fulnesse of the Manhood also: for we believe him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore we must hold, that there are two distinct Natures in him: and two so distinct, that they doe not make one compounded nature; but still remaine uncompounded and unconfounded together. But Hee in whom the fulnesse of the Manhood dwelleth, is not one; and hee in whom the fulnesse of the Godhead another: but hee in whom the fulnesse of both those natures dwelleth, is one and the same Immanuel; and consequently it must be beleaved as firmly, that he is but one Person.

And here wee must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature : and that of the three divine Persons, it was neither the first nor the third that did assume this Nature ; but it was the middle Person, who was to bee the middle one, that must undertake this mediation betwixt God and us ; which was otherwise also most requisite, aswell for the better preservation of the integrtie of the blessed Trinitie in the Godhead, as for the higher advancement of Man-kinde by meanes of that relation which the second Person the Mediatour did bear unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth Person necessarily have beeene added unto the Godhead : And if any of the three Persons, beside the second, had beeene borne of a woman ; there should have beeene two Sonnes in the Trinitie : whereas now the Sonne of God and the Sonne of the blessed Virgin, being but one Person, is consequently but one Sonne ; and so no alteration at all made

in the relations of the Persons of the Trinitie.

Againe, in respect of us, the Apostle sheweth, that for this very end, ^f God sent his owne SON made of a woman; that WE might receive the Adoption of SONS: and thereupon maketh this inference; Wherefore thou art no more a servant, but a SON; and if a SON, then an HEIRE of God through Christ: intimating thereby; that what relation Christ hath unto God by Nature, wee being found in him have the same by Grace. By Nature hee is ^g The only begotten Sonne of the Father: but this is the high Grace hee hath purchased for us; that ^h as many as received him, to them hee gave power or privilege, to become the Sonnes of God, even to them that beleue on his Name. For although hee reserve to himselfe the preeminence, which is due unto him in a * peculiar manner, of being the first borne among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first-bornes.

So God biddeth Moses to say unto Pharaoh; ⁱ Israel is my Sonne, even my first-borne.

Gal 4.4,5,7.

John 1.14, &
3.16.

John 1.12.

* proper quod
unumquaque est
tale, illud ipsum
est magis tale.
Rom. 8.29.

Exod. 4.22,
23.

The Incarnation

And I say unto thee; Let my sonne goe, that hee
may serve mee: and if thou refuse to let him goe; ^{1. Cor. 15. 20.}
behold I will slay thy sonne, even thy first borne.
And the whole Israel of God, consisting of
Jew and Gentile, is in the same sort deseribed
by the Apostle to bee ^{1.} the generall assembly and
Church of the first borne inrallid in Heaven. For
the same reason that maketh them to bee Sons,
to wit, their incorporation into Christ, the
selfe-same also maketh them to be first-bornes:
so as (how ever it fall out by the grounds of
our Cottition Law) by the rule of the Gos-
pell this consequence will still hold true; ^{2.} If
children, then heires, heires of God and joyn-heries
with Christ. And so much for the SON, the
Person assuming.

The Nature assumed, is the seed of Abra-
ham, Hebr. 2.16: The seed of David, Rom. 1.3.
The seed of the Woman, Gen. 3.15. The WORD,
the second Person of the Trinity, being made
FLESH, that is to say, ^{3.} Gods owne Sonne be-
ing made of a Woman, and so becomming tru-
ly and really ^{4.} The fruit of her wombe. Nei-
ther did hee take the substance of our nature
only, but all the properties also and the qual-
ties

^{1.} I John 5.7.^{2.} John 1.14.^{3.} Gal. 4.4.^{4.} Luke 1.42.

ties thereof; so as it might be said of him, as it was of ⁵ Elias and the ⁵ Apostles; that hee was a man subject to like passions as we are. Yea, he subiected himselfe ⁶ in the dayes of his flesh to the same ⁶ weaknesse which wee finde in our owne fraile nature, and was compassed with like infirmities; and in a word, *in all things was made like unto his brethren, ⁶ ~~him~~ only excepted.* Wherein yet we must consider, that as he took upon him not an humane Person, but an humane Nature; so it was not requisite hee should take upon him any Personall infirmities, such as are, madnesse, blindness, lame-nesse, and particular kinds of diseases which are incident to some only, and not to all men in generall; but those alone which do accompany the whole Nature of mankind; such as are hungering, thirsting, weariness, griefe, paine and mortality.

We are further here also to observe in this our ⁵ Melchisedek, that as he had no mother, in regard of one of his natures, so he was to have no father in regard of the other; but must be borne of a pure and immaculate Virgin, without the helpe of any man; according to that which

⁷ Ηλιας ἀνθρω-
πος οὐκ ἀπα-
νταχεὶς θύμῳ.

1am.5.17.

⁸ Ημεῖς ἐμοι-
μοίσις ἐγμαρ-
θύμῳ οὐθεὶς τοπο-

Act.14.15.16.

⁹ Heb.5.7.

¹⁰ 2 Cor.13.4.

Heb.2.17,18.

& 4.15.

¹¹ Heb.7.3.

³ Jerem. 31. 22.⁴ Rom. 5. 12.⁵ Luk. 1. 35.

which is written ; ¹ *The Lord hath created a new thing in the earth : A woman shall compass a man.* And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sinne. For ² siane having by that one man entred into the world ; every Father becommeth an *Adam* unto his childe, and conveyeth the corruption of his nature unto all those whom hee doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our flesh ; which by that means only is propagated from the first man unto his posterity. Whereupon, he being made of man, but not *by* man, and so becomming the immediate fruit of the wombe and not of the *leynes* ; must of necessity be acknowledged to be ³ that **H O L Y T H I N G**, which so was borne of so blessed a Mother : who although shée were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient ; yet cannot the man Christ Jesus thereby

thereby be made the Son of his ^a owne Spirit. Because Fathers doe beget their children out of their owne substance : the holy Ghost did not so, but framed the flesh of him, from whom himselfe proceeded, out of the creature of them both, ^b the hand-maid of our Lord ; whom from thence *all generations shall call blessed.*

^a Gal. 4.6.
Rom. 8.9.

^b Luk. 1.38,48.

That blessed wombe of hers was the bride-chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity : the Son of God assuming into the unity of his person that which before hee was not ; and yet without change (for so must God still be) remaining that which he was. Whereby it came to passe, that ^c this *holy thing which was borne of her* was indeed and in truth to be *called the SON of GOD.* Which wonderfull connexion of two so infinitely differing natures in the unity of one person, how it was there effected ; is an inquisition fitter for an Angelical intelligence, than for our shallow capacity to looke after. To which purpose also we may observe, that in the fabricke of the *Arke* of the Covenant, ^d the posture of the faces of the *Cherubims* to-

^c Luk. 1.35.

^d Exod. 37.9.

ward the *Mercy-seat* (the type of our Saviour) was such, as would point unto us, that these are the things which the *Angels* desire to * stoope and looke into.

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin (whom it did more specially concerne to move the question, ^c *How may this be?*) content us, ^f *The power of the Highest shall over-shadow thee.* For as the former part of that speech may informe us, that ^g *with God nothing is unpossible* : so the latter may put us in minde, that the same God having *over-shadowed* this mystery with his owne veile, we should not presume with the men of ^h *Bethshemesh* to looke into this *Arke* of his; lest for our curiositie we be smitten, as they were. Onely this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindreth not the unity of the Nature of the God-head; although every person entirely holdeth his owne incomunicable property; so neither doth the distinction of the two Natures in our Mediatour any way crosse the unity of his Person, although each

* *repax v. 4.1.*
1 Pet. 1. 12.

^a Luk. 1. 34.

^b Ibid. ver. 35.

^c Ibid. ver. 37.

^d 1 Sam. 6. 19.

each nature remaineth * intire in it selfe, and retaineth the properties agreeing thereunto, without any conversion, composition, com-mixtion or confusion.

* *αλιτηριος,
αλιτερος οι
αλιτηριος.*

When ⁱ Moses beheld the bush burning with fire, and yet no whit consumed, hee wondered at the sight, and said; *I will now turne aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither*, and told him who he was; Moses trembled, hid his face, and durst not behold God. Yet, although being thus warned, wee dare not draw so nigh; what doth hinder but wee may stand aloofe off, and wonder at this great sight? ^k *Our God is a consuming fire;* saith the Apostle: and a question wee finde propounded in the Prophet, ^l *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* Moses was not like other Prophets, but ^m God spake unto him face to face, as a man speaketh unto his friend: and yet for all that, when hee besought the Lord that hee would shew him his glory; hee re-

*Exod. 3. 2, 3, 5,
6. Act. 7. 31, 32.*

ⁱ *Heb. 13. 19.*

^l *Ezay 33. 14.*

^m *Num. 13. 6.*

^{7, 8.} *Exod. 33.*

^{11.}

Exod. 33.18,

10.

Esay 41. 8.

2 Chron. 30.7.

James 2. 23.

Rom. 4. 15, 16.

Gal. 3. 7.

Gen. 18.27.

2 Pet. 2.11.

Esay 6. 5.

ceived this answer; *"Thou canst not see my face: for there shall no man see me, and live."* Abraham before him, though a speciall friend of God, and the ^{the} Father of the faithfull, the Children of God; yet held it a great matter that hee should take upon him so much as to speake unto God, being *but dust and ashes*. Yea the very Angels themselves (^{which are} greater in power and might) are faine to ^{for} cover their faces, when they stand before him; as not being able to behold the brightnesse of his glory.

With what astonishment then may wee behold our dust and ashes assumed into the undivided unitie of Gods owne person; and admitted to dwell here, as an inmate, under the same roofer; and yet in the midst of those everlasting burnings, the bush to remaine unconsumed; and to continue fresh and greene forevermore. Yea, how should it availe with Abraham to say to see this day, wherein not only our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings; but, in and by him; our owne persons also are brought so high theteunto, that

God doth set his Sanctuarie and Tabernacle among us, and dwelt with us, and (which is much more,) maketh us our selves to bee the ¹house and the ²habitation, wherein hee is pleased so dwelt by his Spirit; according to that of the Apostle, ³ *Ye are the Temple of the living God, as God hath said; I will dwell in them and walke in them, and I will bee their God, and they shall bee my people.* And that most admirable Prayer, whiche our Saviour himselfe made unto his Father in our behalfe; ⁴ *I pray not for these alone, but for them also which shall believe on mee through their Word: that they all may bee one, as thou Father art in mee and I in thee, that they also may be one in us; that the world may believe that thou hast sent mee, I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent mee, and hast loved them as thou hast loved me.*

To compasse this conjunction betwixt God and us, hee that was to bee our ⁵ *Jesus* or *Saviour*, must of necessitie also bee *Immanuel*; which, being interpreted, is, *God with us*; and therefore in his Person to bee *Immanuel*, that is, *God dwelling with our*

Levit. 26.11.
12.
Ezech. 37.26,
27.
Revel. 21.3.
⁶ Hebr. 3.6.
⁷ Ephes. 2.22.

⁸ 2 Cor 6.16.

⁹ John 17.20,
21,22,23.

¹⁰ Matt. 1.21.
¹¹

See Anselms
Cur Deus Homo

flesh ; because hee was by his *Office* to bee *Immanuel*, that is, hee who must make God to bee at one with us. For this being his proper office, to be ^b *Mediator* between God and Men, he must partake with both : and being before all eternitie consubstantiall with his Father, he must at the appointed time become likewise consubstantiall with his children. ^c *Forasmuch then as the children are partakers of flesh and blood ; bee also himselfe likewise tooke part of the same* : saith the Apostle. We read in the Romane history, that the Sabines and the Romans joyning battell together, upon such an occasion as is mentioned in the last Chapter of the booke of *Judges* ; of the children of *Benjamin*, catching every man a wife of the daughters of *Shiloh* : the women, being daughters to the one side and wives to the other, interposed themselves and tooke up the quarrell, so that by the mediation of these, who had a peculiare interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties ; they who before stood upon highest termes of hostilitie, ^{*} did not onely entertaine peace, but also joyned themselves

^{*} *Sic pax facta,*
sed usque per-
cussum : scutaq;
res mira dictu,
ut relata sedi-
bis suis novam
in urbem hostes
demigrarent,
& cum generu
suis avitas opes
pro dote socia-
rent. L. Flor.
histor. Rom.
lib. 1. cap. 1.

selves together into one body and one state.

God and we were ⁴ enemies ; before wee were reconciled to him by his Sonne. Hee that it to be ⁵ our peace, and to reconcile us unto God, and to slay this enmity, must have an interest in bothe the parties that are at variance, and have such a reference unto either of them ; that hee may be able to send this comfortable mesnage unto the lornes of men. ⁶ Goe to my brethren, and say unto them : I ascend unto my Father, and your Father ; and to my God, and your God. For as long as ⁷ hee is not ashamed to call us brethren ; ⁸ God is not ashamed to be called our God.

And his entring of our appearance, in his owne name and ours, after this manner ; ⁹ Behold, I, and the children which God hath given me ; is a motive strong enough to appease his Father, and to turne his favourable countenance towards us : as on the other side, when we become untruly, and prove rebellious children ; no reproofe can be more forcible, nor inducement so prevalent (if there remaine any sparke of grace in us) to make us cast downe our weapons and yeld, than this ;

⁴ Rom. 5. 10.

⁵ Ephes. 2. 14.
^{16.}

⁷ Joh. 20. 17.

⁸ Hebre. 2. 11.

⁹ Heb. 11. 16.

¹⁰ Heb. 2. 13.

Deut. 32. 6.

1 Pet. 1. 17,
18, 19.

1 Sam. 2. 15.

Job 9. 32, 33.

Revel. 5. 3, 4.

Ibid. ver. 5.

this; ¹ Doe ye then requite the Lord, O foolish people and unwise. ² Is not he thy Father that hath bought thee ³ and bought thee, ⁴ not with corruptible things, as silver and gold, but with the precious blood of his owne Son?

1. How dangerous a matter it is to be at odds with God, old Ely sheweth by this maine argument ⁵ &c. If ⁶ a man sinne against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead or intreat for him ⁷ and Job, before him; ⁸ He is not a man as I am, that I should answer him, and we should come together in judgement: neither is there any Dayes-man, or Umpire betwixt us, that might lay his hand upon us both. If this generall should admit no manner of exception, then were we in a wofull case, and had cause to weepe much more than Saint John did in the Revelation; when ⁹ none was found in heaven, nor in earth, nor under the earth, that was able to open the booke which he saw in the right hand of him that sate upon the Throne, neither to looke thereon. But as S. John was wished there, to refraine his weeping; because ¹⁰ the Lion of the tribe of Juda, the root of David, had prevailed to open the booke, and to loose the

the seven seals thereof: so he himselfe elsewhere giveth the like comfort unto all of us in this particular. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins; and not for ours only, but also for the sineses of the whole world.* 1 John 2, 1, 2.

For as there is one God, so is there one Mediatour betweene God and men, the man Christ Jesus, who gave himselfe a ransome for all; and in discharge of this his office of Mediation, as the only fit umpire to take up this controversie, was to lay his handes well upon God, the party so highly offended, as upon Man, the party so basely offending. In things concerning God, the Priesthood of our Mediatour is exercised, *For every high Priest is taken from among men, and ordained for men in things pertaining to God.* The parts of this Priestly function are two; Satisfaction and Intercession v the former whereof giveth contentment to Gods justice; the later solliciteth his mercy, for the application of this benefit to the children of God in particular. Whereby it commeth to passe, that God in shewing mercy upon whom he will shew mercy, is yet for his in-

1 Tim. 2, 5, 6.

Heb. 5, 1, & 2, 17.

Rom. 9, 15, 16.

Rom. 3.26.

Hebr. 9.24.

Rom. 8.34.

Hebr. 7.25.

Hebr. 3.17.

stice no loser : being both ^u just, and the justifier of him which believeth in Jesus.

By virtue of his *Intercession*, our Mediatour ^x appeareth in the presence of God for us, and ^y maketh request for us. To this purpose, the Apostle noteth in the fourth to the Hebrews, 1. that we have a great high Priest, that is passed into the heavens, Jesus the Sonne of God. (verf. 4.) 2. that we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without sinne. (verf. 15.) Betwixt the having of such, and the ^z not having of such an Intercessor, betwixt the height of him in regard of the one, and the lowlinesse in regard of his other nature, standeth the comfort of the poore sinner. He must be such a saviour as taketh our case to heart: and therefore ³ in all things we behoued him to be made like unto his brethren; that he might be a mercifull and faithfull high Priest. In which respect as it was needfull hee should partake with our fleshes and blouds, that hee might be tenderly affected unto his brethren: so likewise for the obtaining of so great a fayre ⁴ behoued hee should

should bee most deare to God the Father, and have so great an interest in him, as hee might alwayes bee sure to be ^a heard in his requests: who therefore could bee no other, but hee of whom the Father testified from heaven; ^b *This is my beloved Sonne, in whom I am well pleased.* It was fit our Intercessor should bee man, like unto our selves; that wee might ^c boldly come to him, and finde grace to helpe in time of need: it was fit he should bee God, that hee might boldly goe to the Father, without any way disparaging him; ^d *as being his fellow, and equal.*

But such was Gods *love* to justice, and ^e hatred to sinne; that hee would not have his justice swallowed up with mercy, nor sinne pardoned without the making of fit reparatiōn. And therefore our Mediator must not looke to procure for us a simple pardon without more adoe; but must be a ^f propitiatiōn for our sinnes, and redeeme us by fine and ^g ransom; and so not onely be the master of our requests, to intreat the Lord for us; but also take upon him the part of an ^h *Advocate*, to plead full *satisfaction* made by himselfe, as our

^a John 11.42.

^b Matth. 3. 17.

^c Heb. 4. 16.

^d Zachar. 13.7.

^e Phil. 2. 6.

^f 1 Cor. 3. 12.

^g 1 Cor. 6. 20.

^h 1 John 2. 1. &

4.10.

ⁱ 1 Tim. 2. 1. See

Job 33. 24.

^j 1 John 2. 1.

1 Heb. 7.12.

1 Rom. 5.19.

*suretie, unto all the debt wherewith wee any way stood chargeable. Now the Satisfaction which our surety bound himselfe to performe in our behalfe, was of a double debt: the principall, and the accessorie. The principall debt is obedience to Gods most holy Law: which man was bound to pay as a perpetuall tribute unto his Creator, although he had never sinned; but, being now by his owne default become bankrupt, is not able to discharge in the least measure. His suretie therefore being to satisfie in his stead; none will bee found fit to undertake such a payment, but he who is both God and Man. If hee should bee: because Man was the partie that by the Articles of the first Covenant was tied to this obedience; and it was requisite that, *As by one mans disobedience many were made sinners, so by the obedience of one Man likewise, many should bee made righteous.* Again, if our Mediator were onely God, hee could have performed no obedience (the Godhead being free from all manner of subjection:); and if hee were a hars Man, although hee had beeene as perfect as Adam*

in his integrity, or the Angels themselves; yet being left unto himselfe amidst all the temptations of Satan and this wicked world, hee should bee subject to fall, as they were; or if hee sholud hold out, as ^{the} ~~the~~ Angels did; that must have beeene ascribed to the grace and favour of another: whereas the giving of strict satisfaction to Gods justice was the thing de-
quired in this behalfe. But now being God, as well as Man, hee by his owne ⁱⁿ eternall Spirit preserved himselfe without spot, pre-
senting a far more satisfactory obedience unto God, than could have possibly beeene perfor-
med by *Adam* in his integrity.

For beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: wee know that *Adam* was not able to make himselfe holy; but what holinesse hee had, hee received from him who created him according to his owne Image; so that whatsoeuer obedi-
cence *Adam* had performed, God should have ^{n.} eaten but of the fruit of the vineyard which himselfe had planted; and ^{of his owne} would

^{1 Tim. 5. 21.}

^{Heb. 9. 14.}

^{Ex. 22. 30.}

^{Ex. 23. 19.}

^{Ex. 23. 21.}

^{Ex. 23. 22.}

^{Exodus.}

^{1 Chron. 29.}

^{24. 16.}

^{1 Cor. 9. 16.}

^{1 Cor. 9. 17.}

would all that have beene, which could bee given unto him. But Christ did himselfe sanctifie that humanc nature which hee assumed; according to his owne saying, *John 17:19.* *For their sakes I sanctifie my selfe:* and so out of his owne peculiar store did hee bring forth those precious treasures of holy obedience, which for the satisfaction of our debt hee was pleased to tender unto his Father. Againe, if *Adam had done all things which were commanded him,* hee must for all that have said; *I am an unprofitable servant;* *I have done that which was my dutie to doe.* Whereas in the voluntarie obedience, which Christ subjected himselfe unto, *the easer stood farrre otherwise.*

[¶] *Luke 17:10.*

[¶] *John 14:28.*

[¶] *Ezay 53:11.*
Mar. 12:18.

[¶] *John 5:18.*

[¶] *Zechar. 9:7.*

[¶] *Chorum 13:1.*

[¶] *1 Corin. 10:33.*

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[¶] *1 Corin. 10:251.*

by the privilege of his birth-right, he might have claimed an exemption from the ordinary service wherunto all other men are used: and by being "the Kings Sonne, have freed himselfe from the payment of that tribute which was to be exacted at the hands of Strangers. When ^x the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him*; and at the very instant wherein the Sonne advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred person, that nature so assained was worthy to be crowned with all glory and honour: and he in that nature might then have set himselfe downe ^y at the right hand of the throne of God; ^z tied to no other subjecti-
on than now he is, or hereafter shall bee, when after the end of this world he shall have delivered up the kingdome to God the Father. For then also, in regard of his assained nature, he shall be subiect unto him that is all other things under him. *Alium in alium*
Thus the Sonne of God, if he had minded only his owne things, might at the

^x *March. 17.*
25. 36.

^y *Hebr. 1. 6.*

^z *Hebr. 12. 2.*

^x *1 Cor. 15. 37.*

* Philip. 2. ver. 6.
4, 5, 7, 8.

* iourn.
Exhort.
Phil. 2. 7.

* Gal. 4. 4.

* Rom. 8. 3.

* Coloss. 2.
11, 13.

very first have attained unto the joy that was set before him : but ^a looking on the things of others, he chose rather to come by a tedious way, and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him the forme of a mean servant. Whereupon in the dayes of his flesh, he did not serue as an honourable Commander in the Lords host, but as an ordinary souldier : he made himselfe of no reputation, for the time as it were emptying himselfe of his high state and dignitie, he humbled himselfe, and became obedient until his death ; being content all his life long to be ^b made under the Law : yea so farre, that as he was sent ^c in the likeness of sinfull flesh, so he disdained not to subject himselfe unto that Law, which properly did concerne sinfull flesh. And therefore howsoever Circumcision was by right applicable only unto such as were ^d dead in their sinnes ; and the uncircumcision of their flesh ; yet he, in whom there was no body of the sinnes of the flesh to be put off, submitted himselfe notwithstanding thicke unto not only to testifie his communion with the Fathers of the old Testament ; but also by this meanes

to tender unto his Father a bond, signed with his owne bloud, whereby he made himselfe in our behalfe a debtour unto the whole Law. *For I testifie (saith the Apostle) to every man that is circumcised, that he is a debtour to the whole Law.*

Gal. 5.1.

In like manner *Baptisme* appertained properly unto such as were defiled, and had need to have their ^f sinnes washed away : and therefore when all the land of Judea, and they of Jerusalem went out unto *John*, they ^g were all *baptized of him in the river Jordan, confessing their sinnes.* Among the rest came our Saviour also : but the Baptist considering that he had need to be *baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action ; as altogether unbecoming the state of that immaculate Lamb of God, who was to take away the sinne of the World.* Yet did our Mediatour submit himselfe to that ordinance of God also : not only to testifie his communion with the Christians of the new Testament ; but especially (which is the reason yeelded by himselfe) because ^h it became him thus to fulfill all righteousness.

Act. 22. 16.

Matth. 3. 6.
Mark. 1. 5.

Matth. 3. 15.

neſſe. And ſo having fulfilled all righteousness, wherunto the meanest man was tied, in the dayes of his pilgrimage (which was more than he needed to have undergone, if he had reſpe-
cted only himſelfe;) the works which he per-
formed were truly works of *supererogation*, which might be put upon the account of them, whose debt he undertooke to discharge; and being performed by the person of the Sonne of God, muſt in that respect not only be equiva-
lent, but infinitely overvalue the obedience of *Adam* and all his posterity, althoſgh they had remained in their integrity, & continued untill this houre instantly ſerving God day & night. And thus for our minde and principall debt of Obedience, hath our Mediator given ſatisfac-
tion unto the Justice of his Father, with good mea-
ſure, preffed down, ſhaken together, & traying over.

But beſide this, we were liable unto another debt; which we have incurred by our deſtitut, and drawne upon our ſelves by way of forſeitute, and *nomine peine*. For as Obedi-
ence is a ditle debt; and Gods ſeruants interrogated thereof are truly debtors; ſo likewise is ſinne a debt, and ſinners debtors, in regard of the
penalty

¹ Luk. 6.38.

¹ Luk. 17.10.

Rom. 8.12.

Gal. 5.3.

¹ Matth. 6.12.
compared
with Luk. 11.4.

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Luk. 19.4.

Matth. 13.16.

penaltie due for the default. And as the payment of the debt which commeth *nomine pene*, dischargeth not the tenant afterwards from paying his yearly rent; which of it selfe would have beeene due, although no default had beeene committed: so the due payment of the yearly rent, after the default hath been made, is no sufficient satisfaction for the penaltie already incurred. Therefore our suretie, who standeth chargeable with al our debts, as he maketh payment for the one by his *Actiue*, so must he make amends for the other by his *Passiue* obedience: hee must first ^a suffer, and then enter into his glory. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect (that is, a perfect accomplisher of the work which he had undertaken) through sufferings.*

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have been satisfied in that nature which

^a Luke 24.26.

Hebr.3.10.

Heb. 2. 14, 15.

Rom. 8. 12.

Phil. 2. 8.

Heb. 10. 5, 7.

had transgressed; & that the same nature should suffer the punishment, that had committed the offence. ¶ Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part of the same: that through death hee might destroy him that had the power of death; that is, the Devill; and deliver them wha through feare of death were all their life ~~time~~ subject to bondage. Such and so great was the love of God the Father toward us, that ¶ *Hee spared not his owne Sonne, but delivered him up for us all:* and so transcendent was the love of the Sonne of God toward the sons of men, that he desired not to bee spared; but rather than they should lie under the power of death, was of himselfe most willing to suffer death for them: which seeing in that infinite nature, which by eternall generation he received from his Father, he could not doe: he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfes, wherein he might become obedient unto death, even the death of the crosse, for our redemption. And therefore ¶ *when he commeth into the world,* he

the faith unto his Father, *A body hast thou fitted me; Lo, I come to doe thy will, O God.* By the which will (saith the Apostle) we are sanctified, through the offering of the body of Jesus Christ once for all.

Thus wee see it was necessary for the satisfaction of this debt, that our Mediatour should bee Man: but he that had no more in him than a Man, could never bee able to goe to row with so great a worke. For if there should bee found a Man as righteous as *Adam* was at his first creation, who would bee content to suffer for the offence of others; his suffering possibly might serve for the redemption of one soule; it could bee no sufficient ransome for those ^{*}innumerable multitudes that were to bee ^{*}redeemed to God out of every kin-dred, and tongue, and people, and nation. Neither could any Man or Angell be able to hold out, if a punishment equivalent to the endless sufferings of all the sinners in the world should at once bee laid upon him. Yea the very powers of Christ himselfe, upon whom [†]the Spirit of might did rest, were so shaken in this sharp encounter; that hee, who

^{*}Ibid. ver. 9.
[†]10.

^{*}Revel. 7.9.
[†]Revel. 5.9.

[†]Ezay 11.1.

The Incarnation

² Mark. 14.33.
Luk. 22. 44.
³ Hebr. 5.7.
⁴ Mar. 14.35.
36.

⁵ Hebr. 10.12.

⁶ Cantic. 8. 6.

⁷ Eby 33. 14.

⁸ Hebr. 9.14.

⁹ Ibid.vers.13.

¹⁰ Act. 20.18.

¹¹ 1. Col.3.8.

¹² Act.3.15.

¹³ Eby 53.8.

¹⁴ Zachar. 13.7.
with Matth.
26.31.

was the most accomplisht patern of all fortitude, stood ² sore amazed and ³ with strong crying and tears prayed that, ⁴ if it were possible, the houre might passe from him.

⁵ This man therefore being to offer one sacrifice for sins for ever; to the burning of that sacrifice he must not onely bring the ⁶ coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must adde thereunto those ⁷ everlasting burnings also, even the flames of his most glorious Deitie: and therefore ⁸ through the eternall Spirit must hee offer himselfe without spot unto God; that hereby he might ⁹ obtaine for us an eternall redemption. The blood whereby the Church is purchased, must bee ¹⁰ Gods owne blood: and to that end must ¹¹ the Lord of glory be crucified; ¹² the Prince and author of life bee killed; he ¹³ whose eternall generation no man can declare, bee cut off out of the land of the living; and the man that is Gods owne fellow bee thus smitten; according to that which God himselfe foretold by his Prophet, ¹⁴ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shep-

shepherd, and the sheep shall be scattered. The people of Israel, we reade, did so value the life of David their King, that they counted him to be worth ^a ten thousand of themselves: how shall we then value the life of ^a David's Lord; ^b who is the blessed and only Potentate, the King of kings, and Lord of lords? It was indeed our nature that suffered; but he that suffered in that nature, ^c is over all, God blessed for ever: and for such a Person to have suffered but one houre, was more than if all other persons had suffered ten thousand millions of yeeres. ^d But put case also, that the life of any other singular man might be equivalent to all the lives of whole mankind: yet the laying down of that life would not be sufficient to doe the deed, unlesse he that had power to lay it down, had power likewise to take it up againe. Forsooth hee was alwayes in this prison, ^e if franchises there is no counting but, before the payment of his waiste most farrthing; as to lie alwayes under execration, and to quicke his place of his full payement of the debt, neither in our liberty stood enagaged for us. And therefore the Apostle upon that ground didth lightly conclude, ^f that if

• 2 Sam. 18.2

• March 22.

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P. 1 Tim. 6. 15.

Rev. 19.16

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9 Rom. 9-9.

Math. 5, 26.

1 Cor. 15.17.

If Christ be not raised, our faith is vaine, we are yet in our sinnes ; and consequently, that as he must be delivered to death for our offences, so he must be raised againe for our justification.

Rom. 4.25.

Yea our Saviour himselfe, knowing full well what he was to undergoe for our sakes, told us before hand, that the *Comforter* whom he would send unto us, should *"convince the world,* that is, fully satisfie the consciences of the sons of men, concerning that **everlasting righteousness* which was to be brought in by him, upon this very ground : *Because I goe to my Father, and ye see me no more.* For if he had broken prison, and made an escape, the payment of the debt, which as our surety he tooke upon himselfe, being not yet satisfie, he should have beeene scene here againe : Heaven would not have held him, more than Paradise did *Adam*, after he had fallen into Gods debt and danger. But our Saviour raising himselfe from the dead, presenting himselfe in Heaven before him unto whom the debt was owing, and maintaining his standing there, liath hereby given good proofe, that he is now a free man, and hath fully discharged that

Joh. 16.10.

Dan. 9.24.

that debt of ours for which hee stood committed. And this is the evid. nce wee have to shew of that righteousnesse, whereby we stand justified in Gods sight : according to that of the Apostle. *3 Who shall lay any thing to the charge of Gods elect ? It is God that justifieth : who is he that condemneth ? It is Christ that died, yea rather that is risen again ; who is even at the right hand of God, who also maketh intercession for us.*

Now although an ordinary man may easily part with his life ; yet doth it not lye in his pow. r to resume it againe at his owne will and pleasure. But he that must do theturne for us, must be able to say as our *I E S V S* did.

*2 I lay down my life, that I might take it again. No man taketh it from me, but I lay it downe of my self : I have power to lay it down, and I have power to take it again : and in another place : *a Destroy this Temple, and in three dayes I will raise it up,* saith he unto the Iewes, speaking of the Temple of his body. An humane nature then he must have had, which might be subiect to dissoluti on : but being once dissolved, he could not by his owne strength (which was the thing here*

^a John 10. 17,

^{18.}

^a Ioh. 2. 19. 21

b Rom. 1.4.

necessarily required) raise it up againe; unlesse he had b declared himselfe to be the Son of God with power, by the resurrection frō the dead. The Manhood could suffer, but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome any thing. He therefore that was both to suffer and to overcome death for us, must be partaker of both natures: that c being put to death in the flesh, bee might bee able also to quicken himselfe by his owne Spirit.

c Pet. 3. 18.

d Ephes. 1. 14.

And now are wee come to that part of Christ's mediation, which concerneth the conveiance of d the redemption of this purchased possession unto the sons of men. A deare purchase indeed, which was to be redeemed with no lesse price then the bloud of the Son of God: but what should the purchase of a stranger have beene to us? or what should wee have beeene the better for all this; if wee could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the maner in former time in Israel, concerning redempcōn: that unto him who was the next

of

of kinne belonged the right of being *e* Goël, or the *Redeemer*. And Job had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. *f* *I know* *that my Goël or Redeemer livetb, and at the last shall arise upon the dust (or, stand upon the earth.)* And after this my skinne is spent; yet in my flesh shall I see God. Whom I shall see for my selfe, and mine eyes shall behold, and not another for mee. Whereby we may easily understand, that his and our Redeemer was to bee the invisible God, and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if hee had not thus assumed our flesh; how should we have beene of his bloud, or claimed any kindred to him? and unlesse the Godhead had by a personall union beeene unceasely conjoyned unto that flesh; how could he therin have been accounted our *next* of kinne? *in Mal. 1.1. vnde dicitur quod hunc habet deus*

*e Ruth 3.12.
& 4.vers. 1-3.
4. 7.*

*f Job 19.25,
26, 27.*

For the better clearing of which last reason; wee may call to minde that sentence of the Apostle: *The first man is of the earth earthly: the second man is the Lord from heaven.* Where, notwithstanding there were many millions

g 1 Cor. 15.47

of

of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man*, and why? but because these two were the onely men who could be accounted the prime fountains, from whence all the rest of mankinde did derive their existence and being. For as all men in the world by mean descents doe draw their first originall from *the first man*: so in respect of a more immediate influence of efficacie and operation doe they owe their being unto *the second man*, as he is *the Lord from beaten*. This is Gods own language unto *Jeremay*. *b Before I formed thee in the belly, I knew thee*: and this is *Davids acknowledgement*, for his part. *i I by bands have made mee and fashioned me*; *k thou hast covered me in my mothers womb*: *l thou art her that took mee out of my mothers bowels*, and *Iobs*, for his also. *m I by bands have made me and fashioned me together round about*: *thou hast clothed mee with skin and flesh*, and *bast fenced me with bones & sinewes*, and then *A* *postiles*, for us all: *In him wee live, and move, and have our being*, who inferreth also thereupon, both that we are *the off-spring or generation of God*; and that he is *not far from every one of us*, this being

1. Irem. 1. 5.

i Psal 119. 73

k Psal 139. 12.

l Psal 71. 6.

m Iob 10. 8. 11

n Act. 17. 27,
28, 29.

being to be admitted for a most certaine truth (notwithstanding the opposition of all gainsayers:) that * God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, if o by one mans offence, death reigned by one; much more they which receive abundance of grace & of the gift of righteousness, shall reign in life by one, Iesus Christ, considering that this second man is not only as universall a principle of all our beings, as was that first; and so may sustaine the common person of us all, as well as he; but is a far more immediate agent in the production thereof: nor, as the first, so many generations removed from us, but more neare unto us then our very next progenitours; and in that regard justly to be accounted our next of kinne, even before them also.

Yet is not this sufficient neither: but there is another kinde of generation required, for which we must be beholding unto the second man, the Lord from heaven, before we can have interest in this purchased Redemption. For as the guylt of the first mans transgression is deri-

• See Brad.
wardin de
causa Dei, lib.
i cap.3 & 4.

o Rom. 5.17.

p John 3. 3.

q John 1. 13.

r Hebr. 2. 11.

s Esa. 53. 10.

t Psal. 22. 30.

u Heb. 2. 13.

x Ibid. ver. 14.

ved unto us by the meanes of carnall generation; so must the benefit of the *second mans* obedience be conveyed unto us by spirituall regeneration. And this must bee layd downe as a most undoubted verity: that, *p except a man be born again, he cannot see the kingdome of God;* and that every such must be *q born, not of bloud, nor of the wil of the flesh, nor of the wil of man, but of God.* Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, *r is not ashamed to call us Brethren:* so in respect of this new birth, whereby hee begetteth us to a spirituall & everlasting life, hee disdaineth not to owne us as his *Children.* *s When thou shalt make his soul an offering for sin, bee shall see his seed:* saith the Prophet Esaias. *t A seed shall serve him, it shall be accounted to the Lord for a generation:* saith his Father David likewise of him, and he himselfe, of himselfe: *u Behold I, and the children which God hath given me.* VVhence the Apostle deduceth this conclusion: *x Forasmuch then as the children are partakers of flesh and bloud, bee also himselfe likewise took part of the same.* Hee himself, that is, hee who was God equall to the Father, for who

who else was able to make this *new creature*, but the same *z* God that is the Creator of all things? (no lesse power being requisite to the effecting of this; then was at the first to the producing of all things out of nothing:) and these new *a* babes being to be *b* born of the *Spirit*; who could have power to send the *Spirit*, thus to beget them, but the *Father* and the *Sonne* from whom hee proceeded? the same blessed *Spirit*, who framed the naturall body of our *Lord* in the womb of the *Virgin*, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

For the further opening of which mystery (which went beyond the apprehension of *c Nicodemus*, though *a master of Israel*) wee are to consider, that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious limmer draweth his owne sons portraiture to the *life* (as wee say:) yet, because there is no true *life* in it, but a *likenesse* only; he cannot be sayd to be the begetter of his picture, as he is of his *Son*. And some crea-

y 2 Cor. 5. 17.
Ephes. 2. 10.

Gal. 6. 15.

z Ioh. 1. 13.

Jam. 1. 18.

4 Pet. 1. 3.

1 Joh. 5. 1.

*ad genitivum a
Genos.*

1 Pet. 2. 2. with

1. 23.

*b Ioh. 3. verse
5, 6, 8.*

*c Ibid. vers. 4,
9, 10.*

tures

tures there bee that are bred out of muddle or other putrid matter: which although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation, whereas in the right and proper course of generation (others being esteemed but monstrous births that warve from that rule) every creature begetteth his like: ————— *nec imbollem feroce*

Progenynt aquile columbam.

Now touching our spirituall death & life, these sayings of the Apostle would be thought

^d 1 Cor. 5. 14,
15.

upon. *d* Wee thus judge, that if one dyed for all, then were all dead: and that bee died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose againe. *e* God who is rich in mercy, for his great loue wherewith bee loved us, even when we

^e Ephes. 2. 4. 5.

were dead in sins, hath quickened us together with

^f Coloss. 2. 13.

Christ, f And you being dead in your sins, and the uncircumcision of your flesh, hath bee quickened together with him, having forgiuen you all trespasses. *g* I am crucified with Christ. Nevertheless I

^g Gal. 2. 20.

live,

liue, yet not I, but Christ liueth in me: and the life which I now liue in the flesh, I liue by the fauour of the Son of God, who loved me and gave him selfe for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have bee prepared for the curing of our wounds: yet all would bee to no purpose, we being found dead, when the mede- cine did come to be applyed.

Our Physician therefore must not onely be able to restore us unto health, but unto life it selfe: which none can do but the Father, Son and holy Ghost; one God, blessed for ever: to which purpose, these passages of our Saviour also are to be considered. *b* As the Father hath life in himselfe: so hath he given to the Son to have life in himselfe. *i* As the living Father hath sent me, and I liue by the Father: so bee that eateth mee, even he shall liue by mee. *k* I am the living bread, which cometh downe from heauen: if any man eat of this bread, he shall liue for ever: and the bread that I will give, is my flesh, which I will give for the life of the world: the substance whereof is

b John 5. 26.

i John 6. 57.

k Ibid. ver. 51.

briefly comprehended in this saying of the Apostle: *The last Adam was made a quickening spirit.* *In Adam therefore and perfect Man must be have bene; that his flesh, given for us upon the Croffe, might be made the conduit to convey life unto the world; and as quickening spirit he could not have bene, unlesse he were God, able to make that flesh an effectuall instrument of life by the operation of his bised spirit. For, as himselfe hath declared, *the Spirit that quicketh without it, the flesh would profit nothing.**

*As for the point of similitude and likenesses we reade of Adam, after his fall, thinke how bright a son in his bane like was, after his image and godli-
ness, *as well touching the carnall as the
spiritual generation,* our Saviour hath taught us this lesson; *That which is born of the flesh is
fleshy, and that which is born of the Spirit is spirit.* Whereupon the Apostle maketh this compari-
son betweene those who are borne of the flesh
men, which of the earthly, and of the sec-
ond man, who is the Lord from heaven, full
of the earthly, fleshy, earthly substance; and the
as the earthly, fleshy, earthly substance.*

¶

m John: 6.63.

in Gen: 5.3.

Deut: 32.7.

o John 3.6.

Exodus 22.18.

Exodus 22.20.

p: Cor. 15.
48, 49.

ly: and as we have borne the image of the earthy,
we shall also bear the image of the heavenly. We
shall indeed hereafter bear it in full perfection:
when ^q the Lord Iesu Christ shall change our
base body, that is may be fashioned like unto his glo-
rious body, according to the working, whereby he
is able even to subdue all things unto himself. ^q Phil. 3. 21.

in the mean time also, such a conformatiōn is
reiquited in us unto that heavenly man, that
our conversation must be in heaven, whence we
look for this Saviour: and that we must strip off
concerning the former conversation, this old man,
which is corrupt according to the deceitfull lusts,
and be renewed in the spirit of our minds, and put
on the new man, which after God is created in
righteousnesse and true holiness. For as in one
particular point of domesticall authority, ^r the
Man is said to be the image and glory of God, and
the Woman the glory of the Man: so in a more
universall manner is Christ said to be ^s the image
of God, even to the brightness of his glory, ^t the
express Image of his person, and we ^u to be con-
formed to his Image, that he might be the first born
among those many bretheren, who in that respect
are accounted ^v the glory of Christ, ^w as he no longer

^r Ibid. ver. 10

^s Ephes. 4. 11,
^t 1 Cor. 11. 24.

^u 1 Cor. 11. 7.

^v 1 Cor. 4. 4.
^w Heb. 1. 3.

^y Rom. 8. 19.

^z 1 Cor. 8. 3.

^a Num. 11.7,
^b 35.

We read in the holy story, that God ^a sent ^b of the spirit which was upon Moses, and gave it ^c to the ^d seventy Elders; that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have beene: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But wee are sure the case was otherwise in him of whom now we speake: unto whom ^b God did not thus give the spirit by measure. And therefore although so many millions of believers doe continually receive this ^c supply of the Spirit of Jesus Christ, yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit empayred or diminished: it being Gods pleasure, ^d that in him should all fulnesse dwelle, and that ^e of his fulnesse all we should receive grace for grace: that as in the naturall generation there is such a correspondence in all parts, betwixt the begetter

^b John 3. 34.

^c Philip. 1. 19.

^d Colof. 1. 19.

^e Ioho 1. 16.

and the infand begonyn, that there is no mem-
ber to be founyn the Earth, but ther is the
like answereably to be founyn the Childe, al-
though in a far leſſe proportion: So it falles
out in this spirituall, that for axety, grace which
in a most eminente maner is founyn Christ,
a like grace will appere in Gods childe, al-
though in a far infarour degrāe: similitudes
and likenesses being deſined by the Logicians
to be comparisons made in quality, and not in
quantity. *W^e are yet further to take it into our con-
ſideration, that by thus enlivening and fashion-
ing us according to his owne image, Christs
purpoſe was not to rayfe a ſcōd unto himſelfe
diſperſedly and diſtractedly, but to gather
together in one the children of God that were ſcat-
tered abroad: yea and to bring al into one head
by himſelfe, þe þeþeþ which are in heauen and
þeþeþ which are on the eareþ: that as in the Ta-
bernacle, þe þeþeþ diſvided betwene the holy
place and the moſt holy, þut the curtaines which
covered them both were ſo coupled together
with the taches, that it might ſtill i be one Ta-
bernacle: for the Church militare and trium-
phant;*

G3

phant;

h Exod. 36, 33

g Ephes. 1. 10.

John 11, 18

*k Ephes. 2.11,
12.*

*Sermon to
the commons
house of Par-
liament, ann.
1620.*
*m John 6.63.
1 Cor. 6.17.
& 15.45.
Phil 2.1.
Rom. 8.9.
1 Joh. 3. 24.
& 4. 13.
n Gal. 2. 20. &
5. 1. & 3. 11.
Ephes. 3. 17.*

out of Contra

cc de Corbie

phant, typified thereby, though distant as far
the one from the other as Heaven is from
Earth, yet is made but one Tabernacle in Jesus
Christ; *k* in whom all the building, fully framed
together, groweth into an holy temple in the Lord;
and in whom all of us are builded together for an
habitation of God through the Spirit. *ccccccccccccc*

*The bond of this mysticall union betwixt
Christ and us (as elsewhere hath more fully
been declared) is on his part that *m* quickening
Spirit, which being in him as the Head, is
from thence diffused to the spirituall anima-
tion of all his members: and on our part
n Faith, which is the prime act of life wrought
in those who are capable of understanding by
that same Spirit. Both whereof must bee ac-
knowledged to be of so high a nature *ccccc* that
none could possibly by such ligatures knit up
so admirable a body, "burke that was God
Almighty. And therefore although we did sup-
pose such a man might be found: who should
performe the Law for us, suffer the death that
was due to our offence and overcome it; yea
and whole obedience and sufferings should
be of such value, that it were sufficient for the
redemption*

redemption in the whole world; yet could it
not be ay. And it maketh a greate losse
that Man had beene able to send God his spiritis
apply to the Earth, & to his creatures, & to mankinde
which as a wonderfull Man hee sayeth. **C. 1.1.**
true whiche is veray & certaine, soe faire, weolike
caughably. **S. 1. v. 1.1.** That is, iuste operation of
God, and a wonderfull power of charitie
powerfull herte which Christe hath given us
from the dñe. **3. v. 1.1.** Which is the ground of this
prayer of his, that the p. eyes of our
mouing, being enlightened, see & mighte know
what is the exceeding greatness of his power
as was also told you, according to the working of
all mighte power, whiche hee wrought in Christe when
hee was taken from the dead, and set him at his
right, that hee mighte be a plaine, & manifest to all
principall, & and powerfull people in the earth.
Nowe as hee is nowe not only lord of the world but also
of all heomes, and helpeth all thinges under his
feet, and giveth him to be yaded over all thinges to the
Church; to be in his body; the fulnesse of him & his
flesh in him; as also in his bodye, and noy
ther was hee in his bodye, when this Head shold be
of little name, charmed by this Bodye, which he is
knit

b. Col. 3. 1.1.
c. Thess. 2. 1.1.

p. Eph. 1. 19.
20, &c.

q Ephes. 5.30.

r John 6.53.

s Ibid. vers. 56.

t Revel. 5. 12.

& 13.8.

u 1 Cor. 1. 23.

& 2.2.

z Hebr. 10.19,

20.

knit unto it; and therefore that he should so be God, as that he might partake of our flesh likewise. ^q For we are members of his body, saith the same apostle; of his flesh, and of his bones. And ^r except ye eat the flesh of the Sonne of man, saith our Saviour himselfe, and drinke his bloud; ye have no life in you. ^s Hee that eateth my flesh, and drinketh my bloud dwelleth in me, & I in him, declaring thereby, ^t ^u ^v ^w that by this mysticall and supernaturall union we are assuredly conjoyned with him, as the meat and drinke we take is with us; when by the ordinary workes of nature it is converted into our owne substance; ^x secondly, that this coniunction is immediately made with his humane nature; ^y thirdly, that this ^z Example sheweth, that it; in Christ crucified, hath by that death of his made his flesh broken and his bloud poured out for us upon the cross; to be in flood from the spirituall nourishment of our soules; and the very well-spring from whence, by the powere of his God-head, all life and grace is derived unto us; or, ^{aa} doth

Vpon this ground it is, that the ^{bb} apostle calleth us, ^{cc} that we shal be bold to go into the Holies by the bloud of Christ; ^{dd} saith ^{ee} and living

ving way which he hath consecrated for us, through the veile, that is to say, his flesh, that as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the veile: so now there is no passage to be looked for from the Church militant to the Church triumphant, but by the flesh of him, who hath said of himself, y. *I am the way, the truth and the life, no man cometh unto the Father but by me.*

Iacob in his dreame beheld ^x a ladder set upon the earth, the top whereof reached to heauen, and the Angels of God ascending and descending on it, the Lord himself standing above it. Of which vision none can give a better interpretation than hee, who was prefigured therein, gave unto Nathanael: *Hereafter you shall see heauen opened, and the Angels of God ascending and descending upon the Son of man.* Whence we may well collect, that the onely meanes whereby God standing above, and his Israel lying here below are conjoyned together, and the onely ladder whereby Heaven may be scaled by us, is the Son of man, the type of whose flesh, the veile, was therefore commanded to be ^b made with Cherubins: to shew that wee come

^y John 14.6.

^x Gen. 28.12,
13.

^a John 1.51.

^b Exod. 26.31
& 36.35.

c Heb. 12. 22.

24.

d Hebr. 1. 14.

c to an innumerable company of Angels, when we come to Jesus the Mediator of the New Testament: who as the Head of the Church hath power to *send forth* all those ministering spirits, to minister for them who shall be heirs of salvation.

Lastly, wee are to take into our consideration, that as in things concerning God, the maine execution of our Saviours Priesthood doth consist; so in things concerning Man he exerciseth both his Propheticall office, whereby he openeth the will of his Father unto us, and his Kingly, whereby he ruleth and protecteth us. It was indeed a part of the Priests office in the old Testament to instruct the people in the Law of God, and yet were they distinguished from Prophets: like as in the new Testament also, Prophets as well as Apostles are made a different degree from ordinary Pastours and Teachers who received not their doctrine by immediate inspiration from heaven; as those other *the holy men of God* did, who *spake as they were moved by the holy Ghost*. Whence S. Paul putteth the Hebrewes in mind, that *God who is in sundry parts, and in sundry manneres speaketh in time past unto the fathers by*

e Deut. 33. 10.

Hagg. 2. 11.

Mal. 3. 7.

f 1. 1. 18. 7.

Jer. 6. 13. & 8.

10. & 14. 18.

R 13. 11, 13.

34. Lam. 2. 20.

g Eph. 4. 11

h 2. Pet. 1. 21

i πολυμερῶς
μη πολυτόνος
ερετ.

Heb. 1. 1.

the Prophets, both in these last dayes spoken unto us by his Son Christ Iesus: whom therefore he calleth ^k the Apostle, as well as the high Priest of our profession; who was faithfull to him that appointed him, even as Moses was in all his house.

^k Heb. 3. 1, 2.

Now Moses, wee know, had a singular preminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him: *I if there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speake unto him in a dream. My servant Moses is not so, who is faithfull in all mine house: with him will I speake mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall bee before him.* And therefore we finde, that our Mediator in the execution of his Propheticall office is in a more peculiar manner likened unto Moses: which he himself also did thus foretell, *In The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not bear against the voice of the Lord my God, neither*

¹ Num. 12. 6,
^{7, 8.}

^m Deut. 18. 15,
16. &c.
Act. 3. 22, 23.

let me see this great fire any more; that I dye not. And the Lord said unto me, Ibey haue well spoken, that which ibey haue spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and bee shall speake unto them all that I shall command him. And it sha'l come to passe, that whosoever will not hearken unto my words, which he shall speake in my name, I will require it of him.

n Rom. 9.5.

Exod. 20.19.
D. ut 5.25.27.p Exod. 34.30.
13.2.3.3.

Our Prophet therfore must be a Man raised from among his brethren the Israelites (n of whō, as concerning the flesh, hee came) who was to performe unto us that which the fathers requested of Moses: o Speake thou to us, and wee will bear; but let not God speake with us, lest we die. And yet (that in this also wee may see, how our Mediatour had the preeminence) p when Aaron and all the children of Israel were to receive from the mouth of Moses all that the Lord had spoken with him in mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was faine to put a veile over his face, while he speake unto them that which hee was commanded. But that which for a time was thus

q made

q made glorious, had no glory in respect of the glory
that excelleth; and both the glory thereof, and
the vail which covered it, are now abolished in
Christ: the vaille of whose flesh doth so over-
shadow & the brightnesse of his glory, that by it un-
der it we may behold his glory, as the glory of
the only begotten of the Father; yea and so we all
with open face beholding it in a glasse, the glory of
the Lord, are changed into the same image, from
glory to glory, even as by the Spirit of the Lord.

And this is daily effected by the power of
the ministry of the Gospell, instituted by the
authority, and seconded by the power, of this
our great Prophet; whose transcendent excell-
ency beyond Moses (unto whom, in the exec-
ution of that function, hee was otherwise
likened) is thus set forth by the Apostle. *¶* Hee
is counted worthy of more glory then Moses, in as
much as he who had builded the house had more
honour then the house. For every house is builded
by some: but he that built all things is God. And
Moses verily was faithful in all his house, as a ser-
vant, for a testimony of those things which were to
be spoken after: but Christ as the Son, over his own
house. *¶* This house of God is no other then

q 1 Cor. 3.7.
10, 11, 13.

r Heb. 1. 3.

s John 1. 14.

t 1 Cor 3. 18.

u Heb. 3. 3. 4.
5.6.

x 1 Tim. 3.15.

the Church of the living God: whereof as he is the only Lord, so is he also properly the onely Builder. Christ therefore being both the Lord and the Builder of his Church, must be God as well as Man: which is the cause, why wee finde all the severall mansions of this great house to carry the title indifferently of *a the Churches of God and b the Churches of Christ.*

a Mat. 16.18

b 1 Cor. 3.11

a 1 Tim. 3.10

a 1 Cor. 12.16

b Rom. 16.16

c Eph. 4.11,12

d Mat. 28.
18,19,20.

True it is, that there are other ministeriall builders, whom Christ employeth in that service: this being not the least of those gifts which hee bestowed upon men at his triumphant ascension into heaven, that hee gave not only ordinary Pastours and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the works of the ministry, for the edifying of the body of Christ. which what great power is required, he himselfe doth fully expresse in passing the grant of this high Commission unto his Apostles. *d* All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am

with you always, even unto the end of the world,
Amen.

S. Paul professeth of himself, that he laboured more abundantly than all the rest of the Apostles: yea not I, saith he, but the grace of God which was with me. And therefore although ^{1 Cor. 15, 10} according to that grace of God which was given unto him, he denieth not but that, as a wise master-builder, he had laid the foundation: yet he acknowledgeth that they upon whom he had wrought, were Gods building as well as Gods handiwork. For who saith he, is Paul, and who is Apollo, but ministers by whom you believed, even as the Lord gave to every man? I have planted, ^{Ibid. ver. 5,} ^{2 Cor. 3, 7.} Apollo watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

Two things therefore we finde in our great Prophet, which do far exceed the ability of any bare Man; and for the difference him from all the holy Prophets, which have beene since the world began. For first we are taught, that ^{h Luk. 1, 70.} man knoweth the Father, saue the Son, and he to whomsoever the Son will reveale him: and that ^{i Matth. 11, 27} no man hath seen God at any time, but the only ^{k John 1, 18.} begotten

begotten Son, which is in the bosom of the Father, he hath declared him. Being in his bosom, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us, whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of S. Peter for the Prophets: *I. Of which salvation the Prophets have enquired and search'd diligently, who prophesied of the grace that should come unto you; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signify, when it testified beforehand the sufferings of Christ and the glory that should follow: and for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst hee was among them; m When the Spirit of truth is come, hee will guide you into all truth: for hee shall not speak of himself, but whosoever hee shall beare, that shall he speake; and hee will shew you things to come. He shall glorifie me: for hee shall receive of mine, and shew it unto you. All things that the Father*

*I Pet. 1. 10.
11.*

*m John 16. 13,
14, 15.*

1 Cor. 2. 10.

John 14. 26.

*Ember bumb, are mine: therefore said I, that be shall
take of mine, and shall shew it unto you.*

Secondly, all other Prophets and Apostles can do no more (as hath been laid) but plant and water; only God can give the increase: they may teach indeed and baptize; but unless Christ were with them by the powerfull presence of his spirit, they would not bee able to save one soule by that ministry of theirs.

*Woe, n as lively stones are built up a spirituall
house: but, o except the Lord doe build this house,
stay labour in vaine that build it.*

a 1 Pet. 2. 5.

*Stay labour in vaine that build it. For who is
able to breath the spirit of life into those dead
stones, but he, of whom it is written?*

*p The houre is comming, and now is, when the dead shall
boure the voyce of the Son of God; and they that
bear it, shall live: and again:*

*q Awake thou that
sleepest, and arise from the dead; and Christ shall
give thee light.*

*Who can awake us out of this
dead sleepe, and give light unto these blinde
eyes of ours; but the Lord our Lord, unto*

*whom we pray, that hee would r lightten our
eyes, least we sleep the sleep of death?*

r Psal. 13. 3.

And as a blinde man is not able to conceive
the distinction of colours, although the skil-

1 Cor. 2.14

1 Cor. 4.6,7.

Heb. 7.25.

Esa. 9.7.

fullest man alive should use all the art hee had to teach him; because he wanteth the sense whereby that object is discernable: so is the natural man perceiuent not the things of the Spirit of God (for they are foolishnesse unto him;) neither can be know them, because they are spiritually discerned. VVhereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers; that God who commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us. Our Mediator therefore (who must we bee able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the ministery of his servants; and consequently, in this respect also, must be God as well as Man.

There remaineth the Kingdome of our Redeemer: described thus by the Prophet Esay. *xc. Of the increase of his government and peace there*

there shall be no end, upon the throne of David and upon his kingdome, to order it, and to establish it with judgement and with justice, from henceforth even for ever: and by Daniel. y Bebold, one like the Son of man came with the clouds of heaven, and came to the Ancient of dayes; and they brought him near before him. And there was given him dominion and glory and a kingdome, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not passe away, and his kingdome that which shall not be destroyed, and by the angel Gabriel, in his ambassage to the blessed Virgin. z Bebold. thou shall conceive in thy womb, and bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David. And he shall reigne over the house of Iacob for ever; and of his kingdome there shall be no end.

This is that new a David our King, whom God hath raised up unto his ^b owne Israel: who was in truth, that which hee was called; the Son of Man, and the Sonne of the Highest, that in the one respect, ^c wee may say unto him, as the Israclites of old did unto their

^a Ier. 30. 9.
Hos. 3. 5.
Ezech. 34. 23.
& 37. 24.
^b Gal. 6. 16.

^c Eph. 5. 30.

d 1 Sam. 5. 1.

e Psal. 110. 1.

Matth. 22. 43.

44.

Act. 2. 34-35.

f Gen. 3. 15.

g Romas 6. 20.

h 1 John 3. 8.

i 1 Tim. 3. 16

k Psal. 43. 11.

l Hof. 13. 4.

m 1 Cor. 10. 5.

David; d Behold, wee are thy bone and thy flesh : and in the other, sing of him as David himself did; e The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstooles. So that the promise made unto our first parents, that f the seed of the Woman should bruise the Serpents head, may well stand with that other saying of S. Paul; that g the God of peace shall bruise Satan under our feet; seeing h for this very purpose the Son of God was manifested i in the flesh, that he might destroy the works of the Devil, and still that foundation of God will remaine unshaken: k I, even I am the Lord, and beside me there is no Saviour. l Thou shalt know no God but me; for there is no Saviour beside me.

Two speciall branches there bee of this Kingdome of our Lord and Saviour: the one of Grace, whereby that part of the Church is governed which is militant upon Earth; the other of Glory, belonging to that part which is triumphant in Heaven. Here upon earth, as by his Propheticall office hee worketh upon our Minde and Vnderstanding, so by his Kingly he ruleth our Will and Affections; m casting down

down imaginations, and every high thing that ex-
altest is selfe against the knowledge of God, and
bringing into captivity every thought to the obedi-
ence of Christ. *V* Where, as wee must needs ac-
knowledge, that *n* it is G O D which worketh ^o Psl. 119. 13.
in us both to will and to doe, and that *n* it is *o* hee ^o 1 Thes. 5. 23
which sanctifieth us wholly: so are wee taught
likewise to beleive, that *p* both be ^p sanctified, ^p Heb. 10. 11.
and they who are sanctified, are all of one, namely
of one and the selfe same nature; that the san-
ctifier might *not* be ashamed to call those, who
are sanctified by him, his brethren, that as their
nature was corrupted and their bloud raynted
in the first *Adam*, so it might be restored againe
in the second *Adam*; and that as from the one
a corrupt, so from the other a pure and undefi-
led nature might be transmitted unto the heirs
of salvation.

The same *q* God that giveth grace, is he also ^q Psl. 84. 11.
that giveth glory: yet so, that the streames of
both of them must runne to us through the
golden pipe of our Saviours humanity. *r* For
since by man came death, it was fit that by man
also should come the resurrection of the dead,
even by that man, who hath said, *s* Who so
^r 1 Cor. 15. 21. ^s John 6. 54.

1 Thes. 1.10.

1 Phil. 3.21.

x Revel. 1.5.6.

eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up at the last day. VVho, then shall come to bee glorified in his Saints, and to be made marvellous in all them that believe: and shall change this base body of ours, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himselfe. Vnto him therefore that hath thus loved us, and washed us from our finnes in his own bloud, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever.

A M E N.

PHILIP. 3.8.

I COUNT ALL THINGS BUT LOSSE,
FOR THE EXCELLENCY OF THE
KNOWLEDGE OF CHRIST JESUS
MY LORD.

FINIS.



IMMANUEL,

OR

THE MYSTERY OF THE INCARNATION

Son of God;

unfolded by
JAMES, Archbishop of Armagh.

JOHN 1.14.

The Word was made flesh.



LONDON,

Printed by J.H. for JOHN PARKER, &c. 1638.

THE HUMA
NITY

OR

THE MISTERY

HONORATISSIMO DOMINO,

D. THOMÆ VICECOMITI WENTWORTH,

REGNI HIBERNIA PROREGI

Concilii Regii in Bonalibus Angliae

partibus Presidi, & Regis

Majestati a secretiori

bus Conflit

; bou Potio

JACOBUS ARCHIEP. ARMACHANUS

HUNC DE VERBO INCARNATO

Commentariolum, ut grati animi

L. M. D.



THE MYSTERY OF THE INCARNATION of the Son of God.

He holy Prophet, in the Booke of
the Proverbs, poseth all such as
have not learned wisdom, nor known
the knowledge of the holy, with this
question: Who hath ascended up into heauen,
or descended? who hath gathered the wind in
his fist? who hath bound the waters in a gar-
ment? who hath established all the ends of the
earth? What is his Name, and what is his SON'S
name, if thou canst tell? To helpe us herein,
the SON Himselue did tell us, when he was
here upon earth, that ^{Pro. 30. 11.} No man had ascended up
unto heauen, but he that descended from heauen, even
I. ^{Ioh. 3. 13.} the Son of man.

Esa. 9.6.

the Son of man which is in heaven. And that we might not be ignorant of his name, the Prophet Esay did long before foretell, that *Unto us a childe is borne, and unto us a Son is given; whose name should be called, Wonderfull, Counsellour, The mighty God, The Everlasting Father, The Prince of peace.*

Exod. 9.16.

Where if it be demanded, how these things can stand together? that the Son of man speaking upon earth, should yet at the same instant be in heaven; that the Father of Eternity should bee borne in time; and that the mighty God should become a Childe; which is the weakest state of Man himselfe? we must call to minde, that the first letter of this great Name, is W O N D E R F U L. When he appeared of old to Manoah, his name was Wonderfull, and he did wonderously, Judge 13. 18, 19. But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation; and inspect thereof cease to be wonderfull. For of this worke, that may be verified, which is spoken of those wonderfull judgements, that God brought upon Egypt; when he would shew his power, and have his name declared throughout

throughout all the earth. ^a Before them were no such; neither after them shall be the like.

^a Ibid. chap. 10.
14. &c. 11. 6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end, to that long Sabbath that never had beginning; wherein the Father, Sonne and Holy Ghost did infinitely ^b glorifie themselves and ^c rejoice in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last Workes that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end:) neither that first, I say, nor these last, though most admirable pecces of worke, may be compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may be said to bee highest in that which is in finite and exempt from all measure and dimensions) of his Wisedome, Goodnesse, Power and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; ^d that it was a rare thing which hee required,

^b John 17. 5.
^c Prov. 8. 30.

and

^d Dan. 5. 11.

and that none other could shew it, except the Gods, whose dwelling is not with flesh. But the ratiōne of this lieth in the contrary to that which they imagined to be so plaine: that hee, ¹ who is over all, God blessed for ever, should take our flesh and dwell, or ² pitch his *Tabernacle*, with us; that as ³ the glory of God filled the *Tabernacle* (which was ⁴ a signe of the humane nature of our Lord) with such a kinde of fulnesse, that *Moses* himselfe was not able to approach unto it, (therin comming short, ⁵ as in all things, of the Lord of the house) and filled the Temple of *Salamon* (⁶ a Type likewise ⁷ of the body of our *Prince of peace*) in ⁸ such sort that the Priests could not enter therin: so ⁹ in him all the fulnesse of the Godhead should dwell bodily.

And therefore is of that Temple, built with hands, *Salamon* could say with admiration: ¹⁰ But with God in very deed dwelt with men on the earth? Behold heaven and the heavens of heavens cannot containe thee; how much lesse this house, which I have built: ¹¹ of the true Temple, that is not of this building; wee may with greater wonderment say with the Apostle, ¹² With

¹ Rom. 9.5.

² Isa. 60.1.

John 1. 14.

³ Exod. 40.34.

35.

⁴ Heb. 9.23.

⁵ Heb. 3.3. 6.

⁶ Joh. 2.19. 31.

⁷ 2 Chron. 7.

1. 2.

⁸ Colos. 2.9.

⁹ 2 Chron. 6.18.

¹⁰ Tim. 3.16.

out

out controverſie, great is the mystery of religion: God was manifested in the flesh: Yea, was made of a Woman, and borne of a Virgin. A thing so wonderfull, that it was given for a ſigne unto unbelieveſ. ^{740.} yeeres before it was ac- compliſhed; even a ſigne of Gods owne chuf- ſing, among all the wonders in the depth, or in the height above. Therefore the Lord himſelfe ſhall give you a ſigne: Behold a Virgin ſhall con- ceive and beare a Son, and ſhall call his name Im- manuel. *Eſai.7.14.*

^{740.} Eſai.7.11.14.

A notable wonder indeed, and great be- yond all comparison. That the Son of God ſhould bee ^{made of a woman}; even made of that woman, which ^{was made by himſelfe.} That her wombe then, and the ^{heavens} now, ſhould containe him, whom ^{the heaven of hea-}
^{vens cannot containe.} That he who had both Father and Mother, whose pedigree is upon record, even up unto *Adam*, who in the ful- nesse of time was brought forth in Beth- lehem, and when he had finished his course, was cut off out of the land of the living at Jeruſalem; ſhould yet notwithstanding be in truth, that which his shadow *Melchizedek* was

¹ Gal.4.4.

² Joh.1.3.
Coloff.1.16.

³ Act.3.12.

⁴ 1 King.8.57.

The Incarnation

^a Hebr. 9.3.
with E. Mai. 53. 8.
and Mica. 5. 2.

^a Joh. 14.18.
^b 1. h. 5. 18.
Phil. 1. 6.
^c Job. 8. 5. 8.

^d March. 22.
43, 43, &c.

onely in the conceit of the men of his time,
^a without Father, without Mother, without pedigree, having neither beginning of dayes, nor end of life; That his Father should be ^b greater than he; and yet he his Fathers ^b equal. That he ^c is, before Abraham was; and yet Abrahams birth preceded his, well nigh the space of two thousand yeares. And finally, that hee who was *Davids Son*, should yet be *Davids Lord*: ^d a case which plunged the greatest Rabbies among the Pharisces; who had not yet learned this wisdom, nor knowne this knowledge of the holy.

The untying of this knot dependeth upon the right understanding of the wonderfull conjunction of the divine and humane Nature in the unity of the Person of our Redemer. For by reason of the strictnesse of this personall union, whatsoever may be verisid of either of those Natures, the same may be truly spoken of the whole Person; from whethersoever of the Natures it be denominated. For the clearer conceiving whereof, we may call to minde that which the Apostle hath taught us touching our Saviour: *In him dwelleth all the fulnesse*

^e Coloff. 1. 9.

fulnesse of the *Godhead* bodily, that is to say, by such a personall and reall union, as doth unseparably and everlastingly conjoyn that infinite *Godhead* with his finite *Manhood* in the unitie of the selfe-same individuall Person.

Hee in whom that fulnesse dwelleth, is the PERSON : that fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him not onely the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also: for we beleue him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they doe not make one compounded nature; but still remaine uncompounded and unconfounded together. But Hee in whom the fulnesse of the *Manhood* dwelleth, is not one; and hee in whom the fulnesse of the *Godhead* another: but hee in whom the fulnesse of both those natures dwelleth, is one and the same *Immanuel*; and consequently it must be beleaved as firmly, that hee is but one Person.

And here wee must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature : and that of the three divine Persons, it was neither the first nor the third that did assume this Nature ; but it was the middle Person, who was to bee the middle one, that must undertake this mediation betwixt God and us ; which was otherwise also most requisite, aswell for the better preservation of the integritie of the blessed Trinitie in the Godhead, as for the higher advancement of Man-kinde by meanes of that relation which the second Person the Mediatour did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth Person necessarily have beeene added unto the Godhead : And if any of the three Persons, beside the second, had beeene borne of a woman ; there should have beeene two Sonnes in the Trinitie : whereas now the Sonne of God and the Sonne of the blessed Virgin, being but one Person, is consequently but one Sonne ; and so no alteration at all made

in

in the relations of the Persons of the Tri-nitie.

Againe, in respect of us, the Apostle shew-
eth, that for this very end, ^f God sent his owne
SON made of a woman; that WE might receive
the Adoption of SONS: and therupon maketh
this inference; Wherefore thou art no more a ser-
vant, but a SON; and if a SON, then an HEIRE
of God through Christ: intimating thet by; that
what relation Christ hath unto God by Na-
ture, wee being found in him have the same
by Grace. By Nature hee is ^g The only begotten
Sonne of the Father: but this is the high
Grace hee hath purchased for us; that ^h as man-
y as received him, to them hee gave power or pri-
vilege, to become the Sonnes of God, even to them
that believe on his Name. For although hee re-
serve to himselfe the preemincence, which is
due unto him in a ⁱ peculiar manner, of being
ⁱ the first borne among many brethren; yet in
him, and for him, the rest likewise by the grace
of adoption are all of them accounted as first-
bornes. ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} 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of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man*, and why? but because these two were the onely men who could be accounted the prime fountains, from whence all the rest of mankinde did derive their exiſtence and being. For as all men in the world by mean descents doe draw their first originall *from the first man*: so in respect of a more immediate influence of efficacie and operation doe they owe their being unto the *second man*, as he is *the Lord from heaven*. This is Gods own language unto *Ieremy*.

h Ierem. 1.5.

i Psal. 119.73.

k Psal. 139.13.

l Psal. 71.6.

m Iob 10.8.11

n Act. 17.27,

18.19.

h Before I formed thee in the belly, I knew thee: and this is Davids acknowledgement, for his part. *i Thy hands have made mee and fashioned me;* *k thou hast co-vered me in my mothers womb:* *l thou art he that took me out of my mothers bowels;* and Iobs, for his also. *m Thy hands have made me and fashioned me together round about:* thou hast clothed mee with skin and flesh, and hast fenced mee with bones & sinewes, and then *n* Apostles, for us all: *In him wee live, and move, and have our being,* who inferreth also thereupon, both that we are *the off-ſpring or generation of God;* and that he is not far from every one of us, this being

being to be admitted for a most certaine truth (notwithstanding the opposition of all gainsayers;) that ^a God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can due. And therefore, if o ^b by one mans offence, death raigned by one; much more they which receive abundance of grace & of the gift of righteousness, shall reign in life by one, Iesus Christ, considering that this second man is not only as universall a principle of all our beings, as was that first, and so may sustaine the common person of us all, as well as he; but is a far more immediate agent in the production thereof: nor, as the first, so many generations removed from us, but more neare unto us then our very next progenitours; and in that regard justly to be accounted our next of kinne, even before them also.

Yet is not this sufficient neither: but there is another kinde of generation required, for which we must be beholding unto the second man, the Lord from heaven; before we can have interest in this purchased Redemption. For as the guile of the first mans transgression is deri-

^a See Bradwardin de causa Dei, lib. 1. cap. 1. & 4.

^b Rom. 5. 17.

p John 3. 3.

q John 3. 3.

r Hebr. 2. 11.

s Esai. 53. 10.

t Psal. 22. 30.

u Heb. 2. 13.

x Ibid. verf. 14.

ved unto us by the meanes of carnall generation: so must the benefit of the *second man* obedience be conveyed unto us by spirituall regeneration. And this must bee layd downe as a most undoubted verity: that, *p except a man be born again, he cannot see the kingdome of God;* and that every such must be *q born not of bloud, nor of the will of the flesh, nor of the will of man, but of God.* Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, *r is not ashamed to call us Brethren:* so in respect of this new birth, whereby hee beggetteth us to a spirituall & everlasting life, hee disdaineth not to owne us as his *Children.*
s When thou shalt make his soul an offering for sin, bee shall see his seed: saith the Prophet Esaias.
t A seed shall serue him; it shall be accounted to the Lord for a generation: saith his Father David likewise of him, and he himselfe, of himselfe:
u Behold I, and the children which God hath given me. VVhence the Apostle deduceth this conclusion: *x Forasmuch then as the children are partakers of flesh and bloud, bee also himselfe likewise took part of the same.* Hec himselfe, that is, hee who was God equall to the Father, for who

who else was able to make this *new creature*, but the same *z* God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new babes being to be *b* born of the *Spirit*; who could have power to lend the *Spirit*, thus to beget them, but the Father and the Sonne from whom hee proceeded? the same blessed *Spirit*, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

For the further opening of which mystery (which went beyond the apprehension of *c Nicodemus*, though a *master of Israel*) wee are to consider, that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious limmer draweth his owne sons portraiture to the life (as wee say:) yet, because there is no true life in it, but a likenesse onely; he cannot be sayd to be the begetter of his picture, as he is of his Son. And some crea-

y 1 Cor. 5. 17.
Ephef. 2. 10.
Gal. 6. 15.
^z *Ioh.* 1. 13.
Jan. 1. 18.
^t *Pet.* 1. 3.
^t *Ioh.* 5. 1.
^t *Adversaria*
Ad ipsa.
^t *Pet.* 1. 2. with
1. 23.
^b *Ioh.* 3. verse
1. 6. 8.

c Ibid. verf. 4,
9. 10.

tures there bee that are bred out of mudde or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation, whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteh his like: — — — *nec imbellem feroce*

Progenerant aquila columbam.

Now touching our spirituali death & life, these sayings of the Apostle would be thought upon. *d Wee thus judge, that if one dyed for all, then were all dead: and that bee died for all, that they which live, shoud not henceforth live unto themselves, but unto him which died for them and rose againe. e God who is rich in mercy, for his great love wherewith bee loved us, even when we were dead in sins, *b a b* quickened us together with Christ. f And you being dead in your sins, and the uncircumcisio[n] of your flesh, *b a b* bee quickened together with him, having forgiven you all trespasses. g I am crucified with Christ. Neverthelesse I live,*

*d 2 Cor. 5. 14,
15.*

e Ephes. 2. 4, 5.

f Coloff. 2. 13.

g Gal. 2. 20.

live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee and gave him selfe for me. From all which we may easily gather, that if by the obedience and sufferings of a base man, though never so perfect, the most soveraigne medicine that could be thought upon should have beeene prepared for the curing of our wounds: yet all would bee to no purpose, we being found dead, when the medicisne did come to be applyed.

Our Physician therfore must not onely be able to restore us unto health, but unto life it selfe; which none can do but the Father, Son and holy Ghost, one God, blessed for ever: to which purpose, these passages of our Saviour also are to be considered b *As the Father bath life in himselfe: so bath he given to the Son to have life in himselfe.* i *As the living Father bath sent me, and I live by the Father: so bee that eateth mee, even he shall live by mee.* k *I am the living bread, which came downe from heauen; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world: the substance whereof is*

b John 5. 26.

i John 6. 57.

k Ibid. ver. 52.

briefly comprehended in this saying of the Apostle: *1 Cor. 15.45.* *The last Adam was made a quickening spirit. An Adam therefore and perfect Man must be have beene; that his flesh, given for us upon the Croffe, might be made the conduit to convey life unto the world: and a quickening spirit he could not have beene, unlesse he were God, able to make that flesh an effectuall instrument of life by the operation of his blessed spirit.* For, as himselfe hath declared, *John 6.63.* *It is the Spirit that quickneth; without it, the flesh would profit nothing.*

As for the point of similitude and likenesse: we reade of Adam, after his fall, that he *n* begat a son in his own likenesse, after his image, and generally, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesson, *John 3.6.* *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.* Whereupon the Apostle maketh this comparison betwixt those who are borne of that first man, who is of the earth earthly, and of the second man, who is the Lord from heaven *John 3.8.* *such are they that are earthly; and as is the heavenly, such are they also that are born of the Spirit.*

*1 Cor. 15.
48, 49.*

3.

ly: and as we have borne the image of the earthly, we shall also bear the image of the heavenly. We shall indeed hereafter bear it in full perfection; when ^q the Lord Iesus Christ shall change our base body, ^q that is may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himselfe. Yet in the mean time also, such a conformity is required in us unto that heavenly man, that ^r our conversation must be in heaven, whence wee look for this Saviour: and that we must ^s put off, concerning the former conversation, that old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of our minde, and put on the new man, which after God is created in righteousness and true holiness. For as in one particular point of domesticall authority, ^t the Man is said to be the image and glory of God, and the Woman the glory of the Man: so in a more universall manner is Christ said to be ^u the image of God, even as the brightness of his glory, ^v the impress image of his person; and we ^w are to be conformed to his image, that he might be the first-born among those many brethren, who in that respect are accounted ^x the glory of Christ.

^q Phil. 3.21.

^r Ibid. ver. 20.

^s Ephes. 4.23,
23, 24.

^t 1 Cor. 11.5.

^u 1 Cor. 4.4.

^v Hebr. 1.3.

^w Rom. 8.29.

^x 1 Cor. 8.33.

^a Num. 11. 7,
^b 35.

^b John 3. 34.

^c Philip. 1. 19.

^d Colof. 1. 19.

^e Iohn 1. 16.

We read in the holy story, that God ^a ~~ooke~~
of the spirit which was upon Moses, and gave it unto
the seventy Elders; that they might bear the
burden of the people with him, and that he
might not bear it, as before he had done, him-
self alone. It may be, his burden being thus
lightened, the abilities that were left him for
government were not altogether so great, as
the necessity of his former employment requi-
red them to have beene: and in that regard,
what was given to his assistants, might per-
haps be said to be taken from him. But we
are sure the case was otherwise in him of
whom now we speake: unto whom ^b God
did not thus give the spirit by measure. And ther-
fore although so many millions of believers
doe continually receive this ^c supply of the Spi-
rit of Jesus Christ; yet neither is that fountaine
any way exhausted, nor the plenitude of that
well-spring of grace any whit empayred or
diminished: it being Gods pleasure, ^d that in
him ^e should all fulnesse dwell; and that ^c of his ful-
nesse all we should receive grace for grace: that as
in the naturall generation there is such a cor-
respondence in all parts betwixt the begetter
and

and the infant begotten, that there is no member to be seen in the Father; but there is the like answerableness to be found in the Childe, al- though in a far lesse proportion: so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appear in Gods childe, al- though in a far inferiour degree: similitudes and likenesses being defined by the Logicians to be comparisons made in *quality*, and *not in quantity*.

Wee are yet further to take it into our con- sideration, that by thus enlivening and fashioning us according to his owne image, Christ's purpose was not to rayse a seed unto himselfe dispersedly and distractedly, but to gather together in one the children of God that were scat- tered abroad: yea and to bring all unto one head by himselfe, both them which are in heaven and them which are on the earth: that as in the Tabernacle, ^b the veile diuided betweene the holy place and the most holy; but the curtaines which covered them both were so coupled together with the taches, that it might still be one Taber- nacle: so the Church militant and triu-

^a John 14. 5, 6.

^b Ephes. 1. 10.

^a Exod. 26. 33

^b Ibid. verse 6. & 22.

phant, typified thereby, though distant as far the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Jesus Christ; *k in whom all the building is by framed together groweth unto an holy temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit.*

k Ephes. 2. 21,
22.

*l Sermon to
the commons
house of Par-
liament, ann.
1620.*

m John 6. 63.
n Cor. 6. 17.

& 15. 45.

Phil 2. 1.

Rom. 8. 9.

o Ioh. 3. 24.

& 4. 13.

n Gal. 2. 20. &c

g. 5. & 3. 22.

Ephes. 3. 17.

l The bond of this mysticall union betwixt Christ and us (as I elsewhere hath more fully been declared) is on his part that *w quickening Spirit*, which being in him as the Head, is from thence diffused to the spirituall animation of all his members: and on our part *n Faith*, which is the prime act of life wrought in those who are capable of understanding by that same spirit. Both whereof must bee acknowledged to be of so high a nature: that none could possibly by such ligatures knit up so admirable a body, but hee that was God Almighty. And therefore although we did suppose such a man might be found wbo should performe the Law for us, suffer the death that was due to our offence and overcomme it, yea and whole彻底e and sufferings should bee of such value, that is were sufficient for the

last q

52

redemption

redemption of the whole world: you could not be off. ¹⁰ And so make thy living by faith, and so that Indian had been able to offend God. Spirits did apply the former words to ¹¹ self: ¹² and so which was no true Indian, as you see. ¹³ Our rite to whatsoever candidate did have faith, we were taught by S. & P. that is, in the operation of God, and a work of his power, ¹⁴ and of that same poverty which which Christ himself was enfeoffed from the dead. ¹⁵ Within the ground of that prayer of his, that the eyes of but two desirous ¹⁶ being enlightened, might know what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ his beloved son from the dead, and which at his ascension he had in the heavenly places, farre above all principality, and power, and might, and every name that is named not only in this world but also in that to come: ¹⁷ and has he put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all, set in it brightness and glory.

Yet was it his office, that this Head should be
of the Father, and with the Body, which is
knit

2020-2021

• 22. A n d ol

• Cole. 3 13
• The City.

p Ephes. I. 19.
20, &c.

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knit unto it; and therefore that he should so be God, as that he might partake of our Flesh likewise. *¶ For we are members of his body, saith the same apostle; of his flesh, and of his bones.* And *I except you at the flesh of the Sonne of man, saith our Saviour himselfe, and drink his bloud; ye have no life in you.* *¶ Hee that eateth my flesh, and drinketh my bloud, dwelleth in me, & I in him,* declaring thereby, first, that by this mysticall and supernaturall union we are as truly conjoyned with him, as the meat and drink we make is with us; where by the ordinary worke of nature it is converted into our owne substance; secondly, that this conjunction is immediately made with his humane nature: thirdly, that the *Lamb slaine*, that is, *Christ crucified*, hath by that death of his made his flesh broken and his bloud poured out for us upon the croffe to be fit food for the spirituall nourishment of our soules, and the very well-spring from whence, by the power of his God-head, all life and grace is derived unto us.

Vpon this ground it is, that the Apostle telleth us, that we *do have boldnesse to enter into the Holiest by the bloud of Jesus Christ aner guilting*.

q Ephes. 5. 30.

r John 6. 53.

t Ibid. ver. 56.

*t Revel. 5. 12.
& 13.8.
u 1 Cor. 1. 23.
& 2.2.*

*x Hebr. 10. 19,
20.*

ring way which be back conuoyed for us brought
the vail, that is to say, his flesh; that is in the
Tabernacle, there was no passing from the
Holy to the most Holy place, but by the vail:
so now there is no passage to be looked for
from the Church militant to the Church tri-
umphant, but by the flesh of him, who hath
said of himself; *y* *I am the way, the truth and*
the life, no man cometh unto the Father but by me.

Jacob in his dreame beheld *x* a ladder set upon
the earth, the top whereof reached to heaven, and
the Angels of God ascending and descending on
it, the Lord himself standing above it. Of which
vision none can give a better interpretation
than hee, who was prefigured therein, gave
unto Nathanael *a* *Hereafter you shall see your*
opened, and the Angels of God ascending and de-
scending upon the Son of man. Whence we may
well collect, that the onely meanes whereby
God standing above, and his Israel lying here
below are conjoyned together, and the onely
ladder whereby Heaven may be scaled by us,
is the Son of man, the type of whose flesh, the
vail, was therefore commanded to be *b* made
with Cherubims; to shew that wee come

*y John 14.6.**x Gen. 28.12,*
*13.**z John 1.51.**b Exod. 26.31,*
& 36.35.

c Heb. 12. 22.

24.

d Hebr. 1. 14.

c to an innumerable company of Angels, when we come to Jesus the Mediator of the New Testament: who as the Head of the Church hath power to d send forth all these ministering spirits, to minister for them who shall be heirs of salvation.

Lastly, wee are to take into our consideration, that as in things concerning God, the maine execution of our Saviours Priesthood doth consist; so in things concerning Man he exerciseth both his Propheticall office, whereby he openeth the will of his Father unto us, and his Kingly, whereby he ruleth and protecteth us. It was indeed a part of e the Priest's office in the old Testament to instruct the people in the Law of God, and yet were f they distinguished from Prophets: like as in the new Testament also, g Prophets as well as Apostles have made a different degree from ordinary Parishes and Teachers who receyved not their doctrine by immediate inspiration from heauen; as those other h holy men of God did, who spake as they were moved by the holy Ghost. Whence S. Paul putteth the Hebrews in mind, that God who i in sundry parts, and in sundry manners spake in time past unto the fathers by

e Deut. 33. 10.

Hagg. 2. 11.

Mal. 2. 7.

f Isai. 28. 7.

Jer. 6. 13. & 8.

10. & 24. 18.

Ez. 23. 11, 13,

34. Lam. 2. 20.

g Eph. 4. 11

h 2 Pet. 1. 21

i πολυμερῶς
καὶ πολυτύ-
πος.

Heb. 1. 1.

the Prophets, hath in those last days spoken unto us by his Son Christ Jesus: whom therefore he calleth ^{the} Apostle, as well as the high Priest of our profession; who was faithful to him that appointed him, even as Moses was in all his house.

^x Heb. 3. 1, 2.

Now Moses, we know, had a singular preminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him. ¹ If there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speake unto him in a dream. My servant Moses is not so; who is faithful in all mine house: with him will I speake mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall bee beheld. And therefore we finde, that our Mediator in the execution of his Propheticall office is in a more peculiar maner likened unto Moses: which he himself also did thus foretell. ² The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him go shall bearken. According to all that I have desired of the Lord thy God in Heb. in the day of the assembly, saying, Let me not bear against the voice of the Lord my God, neither

¹ Num. 11. 6,

^{7, 8.}

^m Deut. 18. 15.

16. &c.

Act. 3. 22, 23.

let mee see this great fire any more, that I dye not.
 And the Lord said unto me, I boy haue well spoken,
 that which they haue spoken. I will raise them up a
 Prophet from among their brethren, like unto thee,
 and will put my words in his mouth, and he shall
 speake unto them all that I shall command him.
 And it shall come to passe, that whosoever will not
 hearken unto my words, which he shall speake in my
 name, I will require it of him.

n Rom. 9.5.

o Exod. 10.19.
D. ut 5. 25. 27.p Exod. 34.30.
32.33.

Our Prophet therfore must be a Man raised
 from among his brethren the Israelites (n of whom
 as concerning the flesh, hee came) who was to
 performe unto us that which the fathers re-
 quested of Moses : o Speake thou to us, and wee
 will bear, but let not God speake with us, lest we die.
 And yet (that in this also wee may see, how
 our Mediatour had the preeminence) p when
 Aaron and all the children of Israel were to
 receive from the mouth of Moses all that the
 Lord had spoken with him in mount Sinai,
 they were afraid to come nigh him, by reason of
 the glory of his shining countenance : so that
 he was faine to put a vail over his face, while
 he speake unto them that which hee was com-
 manded. But that which for a time was thus

q made glorious, had no glory in respect of the glory
 that excelleth; and both the glory thereof, and
 the vail which covered it, are now abolished in
 Christ: the vaille of whose flesh doth so over-
 shadow & the brightness of his glory that yea-
 der it we may / be bold his glory, as the glory of
 the only begotten of the Father; yea and we all
 with open face beholding as in a glasse the glory of
 the Lord, are changed into the same image, from
 glory to glory, even as by the Spirit of the Lord.

¶ And this is daily effected by the poyver of
 the ministry of the Gospell, instituted by the
 authority; and seconded by the power, of this
 our great Prophet: whose transcendent excel-
 lency beyond Moses (unto whom in the exe-
 cution of that function, hee was otherwise
 likened) is thus set forth by the Apostle, ¶ Hee
 is counted worthy of more glory then Moses, in as
 much as he who hath builded the house hath more
 honour then the house. For every house is builded
 by some one: but he that hath buile all things is God. And
 Moses verily was faithfull in all his house, as a ser-
 vante, for a testimony of those things which were to
 be spoken after: but Christ as the Son, over his own
 house. This house of God is no other then

¶ 1 Cor. 3. 7.
 10, 11, 13.

¶ Heb. 1. 3.
 John 1. 14.

¶ 1 Cor. 3. 18.

¶ Heb. 3. 3. 4.
 5, 6.

¶ 1 Tim. 3. 15.

the Church of the living God: whereof as he is the only Lord, so is he also properly the onely Builder. Christ therefore being both the Lord and the Builder of his Church, must be God as well as Man: which is the cause, why wee finde all the severall mansions of this great house to carry the title indifferently of ^a the Churches of God and ^b the Churches of Christ.

True it is, that there are other ministeriall builders, whom Christ employeth in that service: this being not the least of those gifts which hee bestowed upon men at his triumphant ascension into heaven, that he gave not only ordinary Pastours and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ. which what great power is required, he himself doth fully expresse in passing the grant of this high Commission unto his Apostles. ^c All power is given unto me in heaven and in earth, Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the holy Ghost; teaching them to observe all things which I have commanded you: and lo, I am with

^a Math. 16.18

^b 2 Tim. 2.20.

^c 1 Cor. 11.16

^b Rom. 16.16.

^c Eph. 4.11,12.

^d Math. 28.
18,19,20.

with you always, even unto the end of the world.
Amen, amen I say unto you, and before this world

S. Paul professeth of himself, that he laboured more abundantly than all the rest of the Apostles. ^{1 Cor. 15, 10} *I* say not I, faith once, but the grace of God which was with me. And the grace of God which was given unto him, he deserveth not but that, as a wise master-builder, he had laid the foundation, yet he acknowledgeth that they upon whom he had wrought, were Gods building as well as Gods husbandry. For who saith he, saith Paul, and who saith Apollo, but minister by whom you were edified, even as the Lord gave every man? I have planted, Apollos watered: but God giveth the increase. So then neither is he that planteth any thing, neither he that watereth: but God giveth the increase.

Two things therefore we finde in our great Prophets, which do far exceed the ability of any bare man; and so doth difference him from all the other Prophets, which have beene since the world began. For first we are taught, that in one man named John the Father, save the Son, and he to whomsoever the Son will reveal him: and that no man hath seen God at any time, but he only

¹ John 1, 18.
² begotten

³ Ibid. ver. 5, 7.

⁴ Luk. 1, 70.

⁵ March. 11, 37

begotten Son, which is in the bosom of the Father, he hath declared him. Being in his bosom, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us; whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of S. Peter for the Prophets: *I Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signify, when it testified beforehand the sufferings of Christ and the glory that should follow: and for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst he was among them; in When the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but as ever he shall bear, that shall be spoken; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you. All things that the Father*

1 Pet. 1. 10.
11.

m John 16. 13,
14, 15.

16. 13.

17. 13.

Father hath, are mine: therefore said I, shall be. for the
sake of mine, and shall from it unto you. I doubt not

Secondly, all other Prophets and Apostles
can do no more (as hath been said) but plant
and water; only God can give the increase; they
may teach indeed and baptize: but unless
Christ were with them by the powerfull pre-
sence of his spirit, they would not bee able to
gave out soule by their ministracy of theirs.
Woe, to as lively stones are built up a spirituall
house: but, o except the Lord doe knild this house,
they labour in vain that build it. For who is
able to breath the spirit of life into these dead
stones, but he, of whom it is written? ^p The
houre is coming, and now is, when the dead shall
heare the voyce of the Son of God: and they that
hear it, shall live; and again: ^q Awake thou that
sleepest, and arise from the dead; and Christ shall
give thee light. Who can awake us out of this
dead sleepe; and give light unto these blinde
eyes of ours; but the Lord our Lord, unto
whom we pray, that hee would ^r light our
eyes, least we sleep the sleepe of death?

And as a blinde man is not able to conceive
the distinction of colours, although the skil-
fullest

ⁿ 1 Pet. 2. 5.

^o Psal. 127. 1.

^p John 5. 25

^q Ephes. 5. 14

^r Psal. 13. 3.

1 Cor. 1.14.

2 Cor. 4.6,7.

Heb. 7.25.

x Esa. 9.7.

fullest man alive should use all the art hee had to teach him; because he wanteth the sense whereby that object is discernable: so / the naturall man perceiveth not the things of the Spirites of God (for they are foolishnesse unto him;) neither can be know them, because they are spirually discerned. VVhereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers; that God who commanded the light to shine out of darknesse, bath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us. Our Mediator therefore (who must be able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be God as well as Man.

There remaineth the Kingdom of our Redeemer: described thus by the Prophet Esaie. *as Of the increase of his government and peace*

follow

I

there

there shall be no end, upon the throne of David and upon his kingdome; to order is said to establish it with judgement and with justice, from henceforth even for ever: and by Daniel. ¶ Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of dayes; and they brought him near before him. And there was given him dominion and glory and a kingdome, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdome that which shall not be destroyed, and by the angel Gabriel, in his ambassage to the blessed Virgin, ¶ Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David. And he shall reigne over the house of Iacob for ever; and of his kingdome there shall be no end.

This is that new a David our King, whom God hath raised up unto his owne Israel: who was in truth, that which hee was called; the Son of Man, and the Sonne of the Highest, that in the one respect, ^c wee may say unto him, as the Israelites of old did unto their

^a Dan. 7.13,14

^b Luk. 1.31,32
33.

^a Jer. 30.9.
Hos. 3.5.
Ezech. 34.23
^b 37. 24.
Gal. 6.16.

^c Eph. 5.30.

d 2 Sam. 5. 1.

e Psal. 110. 1.

Matt. 22. 43.

44.

Act. 2. 34-35.

f Gen. 3. 15.

g Rom. 16. 20.

h 1 John 3. 8.

i 1 Tim. 3. 16

k Psal. 43. 11.

l Hos. 13. 4.

m 1 Cor. 10. 5.

David; d Behold, we count by bone and by flesh;
 and in the other, sing of him as David himself
 did; e The Lord said unto my Lord, Sit thou at
 my right hand, until I make thine enemies thy foot-
 stooles. So that the promise made unto our first
 parents, that f the seed of the Woman should
 bruise the Serpents head, may well stand with
 that other saying of S. Paul; that g the God of
 peace shall bruise Satan under our feet; seeing h for
 this very purpose the Son of God was manifested
 i in the flesh, that he might destroy the works of
 the Devil, and still i that foundation of God will
 remaine unshaken: k I, even I am the Lord,
 and beside me there is no Saviour. l I know full
 know no God but me; for there is no Saviour beside
 me.

Two speciall branches there bee of this
 Kingdome of our Lord and Saviour: the one
 of Grace, whereby that part of the Church is
 governed which is militant upon Earth; the
 other of Glory, belonging to that part which is
 triumphant in Heaven. Here upon Earth, as by
 his Propheticall office hee worketh upon our
 Minde and Understanding, so by his Kingly
 hee ruleth our Will and affection; as capti-
 vating down

down imaginations and every high thing that exalteth his selfe against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ. Where, as wee must needs acknowledge, that in it is GOD which worketh in us both to will and to doe, and that also that which sanctifieth us wholly: so are wee taught likewise to believe; thanke those who sanctifieth, and they who are sanctified, are all of one, namely of one and the selfe same nature; that the sanctifier might not be ashamed to say of those, who are sanctified by him, his brethren, that as their nature was corrupted and their bloud raynted in the first *Adam*, so it might be restored againe in the second *Adam*; and that as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the heirs of salvation. SIMEON. I COUNTE

The same of God that giveth life, is he also
that giveth glory: yet so, that the streames of
both of them must runne to us through the
golden pipe of our Saviours humanity. *r* For
since by man came death; it wills fit that by man
also should come the resurrection of the dead,
even by that man, who hath said, *s* Who so

eateth my flesh, and drinketh my blood, bath eternall life; and I will raise him up at the last day.

t 1 Thes. 1.10.

VVho, then shall come to bee glorified in his

u Phil. 3.21.

Saints, and to be made marvellous in all them that believe: and u shall change this base body of ours,

x Revel. 1.5.6.

that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himselfe. Vnto him

therefore that hath thus x loved us, and washed us from our sinnes in his own blood, and bath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever.

A MEN.

PHILIP. 3.8.

I COUNT ALL THINGS BUT LOSSE,
FOR THE EXCELLENCE OF THE
KNOWLEDGE OF CHRIST IESUS
MY LORD.

FINIS.

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